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- पुरुषस्यस्त्रियाश्चेवधर्म्येवर्त्सनितिष्ठतोः ।  
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- प्रजनार्थमहाभागाः पूजार्हा गृहदीप्तयः १  
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- वीजस्य चैव योन्या ब्रवीजमुत्कृष्टमुच्यते १  
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- त्रियाभ्युपगमान्वेतद्बीजार्थयत्प्रदीयते १  
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- नदत्वाकस्यचित्कन्याम्पुनर्दद्याद्विचक्षणः १  
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 संवत्सरम्प्रतीक्षेतद्विषन्तींयोषितम्पतिः १  
 उर्ध्वसंवत्सरान्वेनान्दायंहृत्वानसंवसेत् ॥७७॥  
 अतिव्रामेत्प्रमत्तंयामतंरोगार्त्तमेववा १  
 सात्रीन्मासान्परित्याज्याविभूषणपरिच्छदा ॥७८॥  
 उन्मत्तम्पतितंक्लीवमधीजम्पापरोगिणम् १  
 नत्यागोऽस्तिद्विषन्त्याश्नचदायापवर्त्तनम् ॥७९॥

- मद्यपासाधुवृत्ताचप्रतिकूलाचयाभवेत् १  
 याधितावाधिवेत्तयाहिंसाऋषीचसर्वदा ॥६०॥  
 बन्ध्याष्टमेधिवेद्याब्देदशमेतुमृतप्रजा १  
 एकादशेस्त्रीजननीमद्यस्त्वप्रियवादिनी ॥६१॥  
 यारोगिणीस्यानुहितासम्पन्नाचैवशीलतः १  
 सानुसाप्याधिवेत्तयानावमान्याचकर्हिचित् ॥६२॥  
 अधिविन्नातुयानारीनिर्गच्छेद्रुषितागृहात् १  
 सासद्यःसन्निरोद्धयात्याज्यावाकुलसन्निधौ ॥६३॥  
 प्रतिपिडापिवेद्यानुमद्यमभ्युदयेष्वपि १  
 प्रेक्षासमाजंगच्छेद्वासादण्ड्याकृष्णालानिपट् ॥६४॥  
 यदिस्वाश्चापराशैवविन्देरनयोपितोद्विजाः १  
 तासांवर्णक्रमेणस्याज्ज्यैष्ठ्यम्पूजाचवेश्मन् ॥६५॥  
 भर्तुःशरीरशुश्रूषान्धर्मकार्यचनेत्यिकम् १  
 स्वाचैवकुर्यात्सर्वेषान्नास्वजातिःकथंचन ॥६६॥  
 यस्तुतत्कारयेन्मोहात्सजान्यास्थितयान्यया १  
 यथान्नालणचाण्डालःपूर्वदृष्टस्तथैवसः ॥६७॥  
 उत्कृष्टायाभिरूपायवरायसदृशायच १  
 अप्राप्तामपितान्तस्मैकन्यान्दद्याद्यथाविधि ॥६८॥

- काममामरणातिष्ठेद्देहेकन्यर्तुमत्यपि ।  
 नचैवेनाम्प्रयच्छेत्तुगुणहीनायकहिंचित् ॥८९॥  
 त्रीणिवर्षाण्युदीक्षेतकुमार्यृतुमतीसती ।  
 उर्ध्वन्तुकालादेतस्माद्विन्देतसद्यम्पतिम् ॥९०॥  
 अदीयमानाभर्तारमधिगच्छेद्यदिस्वयम् ।  
 नैनःकिंचिदवाप्नोतिनचयंसाधिगच्छति ॥९१॥  
 अलंकारेनाददीतपित्र्यंकन्यास्वयंवरा ।  
 मातृकम्भ्रातृदत्तंवास्तेनास्याद्यदितंहरत् ॥९२॥  
 पित्रेनदद्याच्छुल्वंतुकन्याभृतुमतीहरन् ।  
 महिस्वाम्यादतिक्रामेद्वतूनाम्प्रतिरोधनात् ॥९३॥  
 त्रिंशद्वर्षोवहेत्कन्याहृद्यान्द्वादशवार्षिकीम् ।  
 त्र्यष्टवर्षोऽष्टवर्षावाधर्मेसीदतिसत्वरः ॥९४॥  
 देवदत्ताम्पतिर्भार्याविन्दतेनेच्छयात्मनः ।  
 तांसाध्वीम्बिभृत्यान्नित्यन्देवानाम्प्रियमाचरन् ॥९५॥  
 प्रजनार्थत्विजःसृष्टाःसन्तानार्थचमानवाः ।  
 तस्मात्साधारणोधर्मःश्रुतोपत्त्यासहोदितः ॥९६॥  
 कन्यायान्दत्तशुल्कायाम्प्रियेतयदिशुल्कदः ।  
 देवरायप्रदातव्यायदिकन्यानुमन्यते ॥९७॥

- आददीतनशूद्रोऽपिशुल्कंदुहितरन्ददन् १  
 शुल्कंहिगृह्णन्कुरुतेहन्नन्दुहितविक्रयम् ॥९८॥  
 एतन्नपरेचकुनीपरेजातुसाधवः १  
 यदन्यस्यप्रतिज्ञायपुनरन्यस्यदीयते ॥९९॥  
 नानुशुश्रूम्जात्वेतत्पूर्वेष्वपिहिजन्मसु १  
 शुल्कसंज्ञेनमृत्येनहन्नन्दुहितविक्रयम् ॥१००॥  
 अन्योन्यस्याद्यभिचारोभवेदामरणान्तिकः १  
 एषधर्मःसमासेनज्ञेयःस्त्रीपुंसयोःपरः ॥१०१॥  
 तथानित्यंयतेयातांस्त्रीपुंसौतुकृतक्रियौ १  
 यथानाभिचरेतान्तौवियुक्तावितरेतरम् ॥१०२॥  
 एषस्त्रीपुंसयोरुक्तोधर्मोवोरतिसंहितः १  
 आपद्यपत्यप्राप्तिश्चदायभागन्निबोधत ॥१०३॥  
 दुर्दम्पितुश्चमातुश्चसमेत्यभ्रातरःसमम् १  
 भजेरनपैतृकंरिक्थमनीशास्तेहिजीवतोः ॥१०४॥  
 ज्येष्ठएवतुगृह्णीयात्पित्र्यन्धनमशेषतः १  
 शेषास्तमुपजीवेयुर्यथैवपितरन्तथा ॥१०५॥  
 ज्येष्ठेनजातमात्रेणपुत्रीभवतिमानवः १  
 पितृणामनृणश्चैवसतस्मात्सर्वमर्हति ॥१०६॥

- यस्मिन्नृणंसन्नयतियेनचानन्यमप्नुते १  
 सहवधर्मजःपुत्रःकामजानितरान्विदुः ॥१०७॥  
 पितेवपालयेतपुत्रान्ज्येष्ठोभ्रातृनयवीयसः १  
 पुत्रवच्चापिवर्तेरन्ज्येष्ठेभ्रातरिधर्मतः ॥१०८॥  
 ज्येष्ठःकुलंवर्द्धयतिविनाशयतिवापुनः १  
 ज्येष्ठःपूज्यतमोलोकेज्येष्ठःसद्विरगर्हितः ॥१०९॥  
 योज्येष्ठोज्येष्ठवृत्तिःस्यान्मातेवसपितेवसः १  
 अज्येष्ठवृत्तिर्यन्तुस्यात्ससम्पूज्यस्तुबन्धुवत् ॥११०॥  
 एवंसहवसेयुर्वापृथग्वाधर्मकाम्यया १  
 पृथग्विवर्द्धतेधर्मस्तस्मादभ्यापृथक्क्रिया ॥१११॥  
 ज्येष्ठस्यविंशउद्धारःसर्वद्रव्यान्नयद्भरम् १  
 ततोऽर्द्धमध्यमस्यस्यातुरीयन्तुयवीयसः ॥११२॥  
 ज्येष्ठश्चैवकनिष्ठश्चसंहरेतांयथोदितम् १  
 येन्येज्येष्ठकनिष्ठाभ्यांतेषांस्यान्मध्यमन्धनम् ॥११३॥  
 सर्वेषान्धनजातानामाददीताभ्यमयजः १  
 यन्नसातिशयंकिंचिद्दशतन्नापुन्याद्भरम् ॥११४॥  
 उद्धारोदशस्वस्तिसम्पन्नानांस्वकर्मसु १  
 यत्किंचिदेवदेयन्तुज्यायसेमानवर्द्धनम् ॥११५॥

- एवं समुद्धृतोद्गारे समानं शानप्रकल्पयेत् १  
 उद्गारे नुद्धृते त्वेषामियं स्यादंशकल्पना ॥११६॥  
 एकाधिकं हरे ज्येष्ठः पुत्रोऽध्यर्द्धन्ततो नुजः १  
 अंशमंशं यवीयांस इति धर्मोऽयं स्थितः ॥११७॥  
 स्वेभ्योऽश्वेभ्यस्तु कन्याभ्यः प्रदद्युर्भातरः पृथक् १  
 स्वात्त्वादंशाच्चतुर्भागम्पतिताः स्युरदित्सवः ॥११८॥  
 अजाविकं सैकशफल्नजातुविषमम्भजेत् १  
 अजाविकन्तुविषमं ज्येष्ठस्यैव विधीयते ॥११९॥  
 यवीयान् ज्येष्ठभार्यायां पुत्रमुत्पादयेद्यदि १  
 समस्तत्र विभागः स्यादिति धर्मोऽयं स्थितः ॥१२०॥  
 उपसर्जनमप्रधानस्य धर्मतो नोपपद्यते १  
 पिता प्रधानमप्रजनेतस्माद्धर्मेण तम्भजेत् ॥१२१॥  
 पुत्रः कनिष्ठो ज्येष्ठायां कनिष्ठायां च पूर्वजः १  
 कथन्तत्र विभागः स्यादिति चेत्संशयो भवेत् ॥१२२॥  
 एकं वृषभमुद्गारं संहरेत् स पूर्वजः १  
 ततोऽपरे ज्येष्ठवृषास्तदनानां स्वमातृतः ॥१२३॥  
 ज्येष्ठस्तु जातो ज्येष्ठायां हरे इषभघोऽश १  
 ततः स्वमातृतः शेषाभजेरन्निति धारणा ॥१२४॥

- सदृशस्त्रीपुजातानाम्पुत्राणामविशेषतः १  
 नमातृतोज्यैष्ठ्यमस्तिजन्मतोज्यैष्ठ्यमुच्यते ॥१२४॥  
 जन्मज्येष्ठेनचाह्वानंस्वब्राह्मण्यास्वपिस्मृतम् १  
 यमयोर्वैवर्गर्भेषुजन्मतोज्येष्ठतास्मृता ॥१२६॥  
 अपुत्रोऽनेनविधिनासुताकुर्वीतपुत्रिकाम् १  
 यदपत्यम्भवेदस्यान्तन्ममस्यात्स्वधाकरम् ॥१२७॥  
 अनेनतुविधानेनपुराचक्रेऽथपुत्रिकाः १  
 विवृण्वर्थस्ववंशस्यस्वयन्दक्षःप्रजापतिः ॥१२८॥  
 ददोसदशधर्मायकश्यपायत्रयोदश १  
 सोमायराज्ञेसत्कृत्यप्रीतात्मासप्तविंशतिम् ॥१२९॥  
 यथेवात्मातथापुत्रःपुत्रेणदुहितासमा १  
 तस्यामात्मनितिष्ठन्त्यांकथमन्योधनंहरेत् ॥१३०॥  
 मातुस्तुयीतकंयत्स्यात्कुमारीभागएवसः १  
 दोहित्रएवचहरेदपुत्रस्याखिलन्धनम् ॥१३१॥  
 दोहित्रोऽखिलंश्वक्थमपुत्रस्यपितुर्हरेत् १  
 सएवदद्याद्द्वीपिण्डोपित्रेमातामहायच ॥१३२॥  
 पौत्रदोहित्रयोर्लोकेनविशेषोऽस्तिधर्मतः १  
 तयोर्हिमातापितरोसम्भूतोतस्यदेहतः ॥१३३॥

- पुत्रिकायांकृतायान्तुयदिपुत्रोऽनुजायते १  
 समस्तत्रविभागःस्याज्ज्येष्ठतानास्तिहिस्त्रियाः ॥१३४॥  
 अपुत्रायाम्मृतायान्तुपुत्रिकायांकथंचन १  
 धनन्तत्पुत्रिकाभर्ताहरेतैवाविचारयन् ॥१३५॥  
 अकृतावाकृतावाऽपियंविन्देत्सद्यात्सुतम् १  
 पौत्रीमातामहस्तेनदद्यात्पिण्डं हरेज्जनम् ॥१३६॥  
 पुत्रेणलोकान्जयतिपुत्रेणानन्त्यममृते १  
 अथपुत्रस्यपुत्रेणब्रध्नस्याप्नोतिविष्टपम् ॥१३७॥  
 पुन्नाम्नोनरकाद्यस्माद्वायतेपितरंमुतः १  
 तस्मात्पुत्रइतिप्रोक्तःस्वयमेवस्वयम्भुवा ॥१३८॥  
 पुत्रदौहित्रयोर्लोकविशेषोनोपपद्यते १  
 दौहित्रोऽपियमुत्रेनसन्तारयतिपुत्रवत् ॥१३९॥  
 मातुःप्रथमतःपिण्डंनिर्वपेत्पुत्रिकासुतः १  
 द्वितीयन्तुपितुस्तस्यास्तृतीयन्तत्पितुःपितुः ॥१४०॥  
 उपपन्नोगुणैःसर्वैःपुत्रोयस्यतुदत्त्रिमः १  
 सहरेतैवतद्विक्थंसम्प्राप्तोऽन्यन्यगोत्रतः ॥१४१॥  
 गोत्ररिक्थेजनयितुर्नहरेद्दत्त्रिमःकुचित १  
 गोत्ररुक्थानुगःपिण्डोऽप्येतिददतःस्वधा ॥१४२॥



- अनियुक्तासुतैवपुत्रिण्याप्तबदेवरात् १  
 उभोतौनार्हतोभागंजारजातककामजौ ॥१४३॥  
 नियुक्तायामपिपुमान्नार्थ्याजातोविधानतः १  
 नैवार्हःपैतृकंश्वथम्पतितोत्पादितोहिंसः ॥१४४॥  
 हरेत्रत्रनियुक्तायांजातःपुत्रोयथौरसः १  
 क्षेत्रिकस्यतुतद्बीजन्धर्मतःप्रसववसः ॥१४५॥  
 धनंयोविभृयाद्वातुर्मृतस्यस्त्रियमेवञ्च १  
 सोऽपत्यम्भ्रातृरुत्पाद्यदद्यात्तस्यैवतदनम् ॥१४६॥  
 यानियुक्ताऽन्यतःपुत्रन्देवराडाऽथवाप्नुयात् १  
 तं कामजमरिक्थीयंवृथोत्पन्नम्प्रचक्षते ॥१४७॥  
 एतद्विधानंविज्ञेयंविभागस्यैकयोनिषु १  
 बह्वीषुचैकजातानान्नानास्त्रीषुनिबोधत ॥१४८॥  
 ब्राह्मणस्यानुपूर्वेणचतस्रस्तुयदित्स्त्रियः १  
 तासाम्पुत्रेषुजातेषुविभागैर्यंचिधिःस्मृतः ॥१४९॥  
 कीनाशोगोवृषोयानमलंकारश्चेश्वरश्च १  
 विप्रस्योद्गारिकन्देयमेकांशश्चप्रधानतः ॥१५०॥  
 त्र्यंशन्दायादरेद्विप्रोद्वावंशोऽसत्रियासुतः १  
 वैश्याजःसार्द्धमेवांशमंशूद्रासुतोहरेत् ॥१५१॥

- सर्ववाञ्छक्यजातन्तद्दशधापरिकल्प्य च १  
 धर्म्यविभागंकुर्वीतविधिनाग्नेनधर्मवित् ॥१५२॥  
 चतुरोऽशान्हरेदिप्रस्त्रीनंशान्क्षत्रियासुतः १  
 वैश्यापुत्रोहरेद्भ्रंशमंशंशूद्रासुतोहरेत् ॥१५३॥  
 यद्यपिस्यात्सत्पुत्रोऽप्यसत्पुत्रोऽपिवाभवेत् १  
 नाधिकन्दशमाद्याच्छूद्रापुत्रायधर्मितः ॥१५४॥  
 ब्राह्मणक्षत्रियविशंशूद्रापुत्रोनरिक्थभाक् १  
 यदेवास्यपितादद्यात्तदेवास्यधनम्भवेत् ॥१५५॥  
 समवणीसुयेजाताःसर्वेपुत्रादिजन्मनाम् १  
 उद्धारंज्यायसेदत्वाभजेरन्नितरेसमम् ॥१५६॥  
 शूद्रस्यतुसवर्णेवनान्याभार्याविधीयते १  
 तस्यांजाताःसमांशाःस्युर्यदिपुत्रशतम्भवेत् ॥१५७॥  
 पुत्रानडादशयानाहनृणांस्वायम्भुवोमनुः १  
 तेषांषड्वन्धुदायादाःषडुदायादबान्धवाः ॥१५८॥  
 औरसःक्षेत्रजश्चेवदत्तःकृत्रिमएवच १  
 गूढोत्पन्नोऽपिबिडश्चदायादाबान्धवाश्चषट् ॥१५९॥  
 कानीनश्चसहोदश्चक्रीतःपौनर्भवस्तथा १  
 स्वयन्दत्तश्चशूद्रश्चषडुदायादबान्धवाः ॥१६०॥

- यादृशम्फलमानोतिकुप्लवैः सन्तरन्जलम् १  
 तादृशम्फलमानोतिकुपुत्रैः सन्तरन्तमः ॥१६१॥  
 यद्येकऋक्विथनौ स्यातामौरसक्षेत्रजो मुतो १  
 यम्ययत्पैतृकं ऋक्थं सतद्भूतनेतरः ॥१६२॥  
 एकएवौरसः पुत्रः पित्र्यस्य वमुनः प्रभुः १  
 शेषाणामानृशं म्यार्थं प्रदद्यात्पुत्रजीवनम् ॥१६३॥  
 पठन्तु क्षेत्रजस्यंशं प्रदद्यात्पैतृकादनात् १  
 औरसो विभजन्दायं पित्र्यस्य पंचममेव वा ॥१६४॥  
 औरसक्षेत्रजो पुत्रोऽपि तृक्थस्य भागिनो १  
 दशापरे तु क्रमशो गोत्रं ऋक्थंशं भागिनः ॥१६५॥  
 स्वक्षेत्रे संस्क्रतायान्तु स्वयमुत्पादयेद्वियम् १  
 तमौरसं विजानीयात्पुत्रं प्रथमकल्पितम् ॥१६६॥  
 यस्तत्पुत्रः प्रमीतस्य क्लीवस्य बाधितस्य वा १  
 स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः ॥१६७॥  
 मातापितावा दद्यान्नायमग्निः पुत्रमापदि १  
 सदृशं प्रीति संयुक्तं स ज्ञेयो दत्त्रिमः सुतः ॥१६८॥  
 सदृशान्तु प्रकुर्याद्यंगुणदोषविचक्षणम् १  
 पुत्रं पुत्रगुणैर्युक्तं स विज्ञेयः कृत्रिमः ॥१६९॥

उत्पद्यतेगृहेयस्यनचज्ञायेतकस्यसः १

सगृहेगूढ उत्पन्नस्तस्यस्याद्यस्यतत्पजः ॥१७०॥

मातापितृभ्यामुत्सृष्टन्तयोरन्यतरेणवा १

यम्पुत्रम्परिगृहीयादपविद्धःसउच्यते ॥१७१॥

पितृवेश्मनिकन्यातुयम्पुत्रंजनयेद्रहः १

तंकानीनंवदेन्नाम्नावोदुःकन्यासमुद्रवम् ॥१७२॥

यागर्भिणीसंस्क्रियतेज्ञाताज्ञातापिवासती १

वोदुःसगर्भोभवतिसहोदइतिचोच्यते ॥१७३॥

क्रीणीयाद्यस्त्वपत्यार्थम्मातापित्रोर्यभन्तिकात् १

सत्रीतकःसुतस्तस्यसदृशोसदृशोपिवा ॥१७४॥

यापत्यावापरित्यक्ताविधवावास्वयेच्छया १

उत्पादयेत्पुनर्भूत्वासपौनर्भवउच्यते ॥१७५॥

साचेदक्षतयोनिःस्याद्गतप्रत्यागतापिवा १

पौनर्भवेनभत्रीसापुनःसंस्कारमर्हति ॥१७६॥

मातापितृविहीनोयस्यक्तोवास्यादकारणात् १

आत्मानंस्पर्शयेद्यस्मेस्वयन्दत्तस्तुसःस्मृतः ॥१७७॥

यम्ब्राह्मणस्तुशूद्रायांकामादुत्पादयेत्सुतम् १

सपारयन्नेवशवस्तस्मात्पारशवःस्मृतः ॥१७८॥

- दास्यांवादासदास्यांवायःशूद्रस्यमुतोभवेत् १  
 सोऽनुज्ञातोहरेदंशमितिधर्मोयवस्थितः ॥१७९॥  
 क्षेत्रजादीनमुतानेतानेकादशयथोदितान् १  
 पुत्रप्रतिनिधीनाहुःक्रियालोपान्मर्नाषिणः ॥१८०॥  
 यएतेऽभिहिताःपुत्राःप्रसंगादन्यबीजजाः १  
 यस्यतेबीजतोजातास्तस्यतेनेतरस्यतु ॥१८१॥  
 भ्रातृणामेकजातानामेकश्चेत्पुत्रवान्भवेत् १  
 सर्व्यास्तांस्तेनपुत्रेणपुत्रिणोमनुरब्रवीत् ॥१८२॥  
 सर्व्यासामेकपत्नीनामेकाचेत्पुत्रिणीभवेत् १  
 सर्व्यास्तांस्तेनपुत्रेणप्राहपुत्रवतीर्मनुः ॥१८३॥  
 श्रेयसःश्रेयमोऽन्त्याभेपापीयानृक्थमर्हति १  
 बहवश्चेत्तुसदृशाःसर्वेऽव्यस्यभागिनः ॥१८४॥  
 नभ्रातरोनपितरःपुत्राव्यस्यहराःपितुः १  
 पिताहरेदपुत्रस्यव्यस्यभ्रातरएवच ॥१८५॥  
 त्रयाणामुदकंकार्यंत्रिषुपिण्डःप्रवर्त्तते १  
 चतुर्थःसम्प्रदातैषाम्पंचमोनोपपद्यते ॥१८६॥  
 अनन्तरःसपिण्डाद्यस्तस्यतस्यधनम्भवेत् १  
 अतउद्वैसकुल्यःस्यादाचार्यःशिष्यएववा ॥१८७॥

- विद्याधनन्तुयद्यस्यतत्तस्यैवधनम्भवेत् १  
 मैत्र्यमोडाहिकंचैवमाधुपर्किकमेवच ॥२०६॥  
 भ्रातृणायस्तुनेहेतधनंशक्तःस्वकर्मणा १  
 सनिर्भीज्यःस्वकादंशात्किंचिद्वत्पोपजीवनम् ॥२०७॥  
 अनुपपन्नपितृद्रव्यंभ्रमेणयदुपाज्जितम् १  
 स्वयमीहितलब्धन्तन्नाकामोदानुमर्हति ॥२०८॥  
 पैतृकन्तुपिताद्रव्यमनवाप्तंयदानुयात १  
 ननत्पुत्रैर्भजेत्सार्द्धमकामःस्वयमर्जितम् ॥२०९॥  
 विभक्ताःसहजीवन्तोविभजेरनुपनर्थदि १  
 समस्तत्रविभागःस्याज्येष्ठ्यन्तत्रनविद्यते ॥२१०॥  
 येषांज्येष्ठःकनिष्ठोवाहीयेतांशप्रदानतः १  
 प्रियेतान्यतरोवापितस्यभागोननुप्यते ॥२११॥  
 सोदर्याविभजेरंस्तंसमेत्यसहिताःसमम् १  
 भ्रातरोयेचसंमृष्टाभगिन्यश्चसनाभयः ॥२१२॥  
 योज्येष्ठोचिनि कुर्वीतलोभाद्वातृनयवीयसः १  
 सोऽज्येष्ठःस्यादभागश्चनियन्तश्चराजभिः ॥२१३॥  
 सर्वएवविकर्मस्थानार्हन्तिभ्रातरोधनम् १  
 नचादत्त्वाकनिष्ठेभ्योज्येष्ठःकुर्वीतयौतकम् ॥२१४॥

- भ्रातृणामविभक्तानांयद्युत्थानम्भवेत्सह १  
 नपुत्रभागंविषमम्पितादद्यात्कथंचन ॥२१५॥  
 उर्ध्वविभागान्जातस्तुपित्र्यमेवहरेद्धनम् १  
 संसृष्टास्तेनवायेस्युर्विभजेतसतैःसह ॥२१६॥  
 अनपत्यस्यपुत्रस्यमातादायमवाप्नुयात् १  
 मातर्यपिचवृत्तायाम्पितुर्माताहरेद्धनम् ॥२१७॥  
 ऋणेधनेचसर्वस्मिन्प्रविभक्तेयथाविधि १  
 पश्चाद्दृश्येतयत्किंचित्रत्सर्वसमतान्नयेत् ॥२१८॥  
 वन्वम्पत्रमलंकारं कृतान्नमुदकंस्त्रियः १  
 योगक्षेमप्रचारंचनविभाज्यप्रचक्षते ॥२१९॥  
 अयमुक्तोविभागोवःपुत्राणांचक्रियाविधिः १  
 क्रमशःक्षेत्रजादीनान्धूतधर्मन्निबोधत ॥२२०॥  
 द्यूतंसमाद्वयंचैवराजाराष्ट्रान्निवारयेत् १  
 राजान्तकरणावेतोद्बोद्धोषोपृथिवीक्षिताम् ॥२२१॥  
 प्रकाशमेतन्नास्कर्ययद्देवनसमाद्वयो १  
 तयोर्नित्यम्प्रतीपातेनृपतिर्यत्नवान्भवेत् ॥२२२॥  
 अप्राणिभिर्यत्क्रियतेतत्सोकेद्यूतमुच्यते १  
 प्राणिभिःक्रियतेयस्तुसविज्ञेयःसमाद्वयः ॥२२३॥

द्यूतंसमाह्वयंचैवयःकुर्यात्कारयेतवा १

तान्सर्वान्धातयेद्राजाशूद्राश्चिजलिङ्गिनः ॥२२४॥

कितवान्कुशीलवान्कूरान्पावंउस्थान्मानवान् १

विकर्मस्थाञ्छोणिउकांश्चिप्रन्निर्वासयेत्पुरात् ॥२२५॥

एतेराष्ट्रेवर्तमानाराज्ञःप्रच्छन्नतस्कराः १

विकर्मक्रिययानित्यम्बाधन्तेभद्रिकाःप्रजाः ॥२२६॥

द्यूतमेतत्पुराक्ल्पेदृष्टं वैरकरम्महत् १

तस्माद्द्यूतन्नमेवेतहास्यार्थमपिबुद्धिमान् ॥२२७॥

प्रच्छन्नंवाप्रकाशंवातन्निषेवेतयोनरः १

तस्यदण्डविकल्पःस्याद्यथेष्टंनृपतेस्तथा ॥२२८॥

सत्रविदग्द्रयोनिस्तुदण्डंदातुमशक्नुवन् १

आनृण्यंकर्मणागच्छेद्विप्रोदद्याच्छनैःशनैः ॥२२९॥

स्त्रीबालोन्मत्तवृद्धानान्दरिद्राणांचरोगिणाम् १

शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम ॥२३०॥

येनियुक्तास्तुकार्येषुहृन्त्युःकार्याणिकार्यिणाम् १

धनोष्मणापचमानास्तान्निःस्वान्कारयेन्नृपः ॥२३१॥

कूटशासनकर्तृश्चप्रकृतीनांचदूषकान् १

स्त्रीबालब्राह्मणघ्नाश्चहन्त्याद्विदसेविनस्तथा ॥२३२॥



- तीरितंचानुशिष्टंचयत्रकचनयद्भवेत् १  
 कृतन्तर्द्धर्मतोविद्यान्तद्रूयोनिवर्तयेत् ॥२३३॥  
 अमात्याःप्राड्विवाकोवायत्कुर्युःकार्यमन्यथा १  
 तत्स्वयंनृपतिःकुर्यान्तान्सहस्रंचदण्डयेत् ॥२३४॥  
 ब्रह्महाचसुरापश्चस्तेयीचगुरुतत्पगः १  
 एतेसर्वेपृथग्ज्ञेयामहापातकिनोनराः ॥२३५॥  
 चतुर्णीमपिचैतेषाम्प्रायश्चित्तमकुर्वताम् १  
 शरीरन्धनसंयुक्तदण्डुन्धर्म्यम्प्रकल्पयेत् ॥२३६॥  
 गुरुतत्पेभगःकार्यःसुरापानेसुराध्वजः १  
 स्तेयेचष्वपदंकार्यम्ब्रह्महण्यशिराःपुमान् ॥२३७॥  
 असम्भोज्यास्त्रसंयाज्याअसंपाठ्याविवाहिनः १  
 चरेयुःपृथिवीन्दीनाःसर्वधर्मवहिष्कृताः ॥२३८॥  
 ज्ञातिसम्बन्धिभिस्त्वेतेत्यक्तयाःकृतलक्षणाः १  
 निर्दयानिर्नमस्कारास्तन्मनोरनुशासनम् ॥२३९॥  
 प्रायश्चित्तन्तुकुर्वीणाःसर्ववर्णीयथोदितम् १  
 नांक्षाराज्ञाललाटेस्युर्दाप्यास्तूत्रमसाहसम् ॥२४०॥  
 आगःसुब्राह्मणस्यैवकार्योमध्यमसाहसः १  
 विधास्योवाभवेद्राष्ट्रात्सद्रथःसपरिच्छदः ॥२४१॥

- इतरेकृतवन्तस्तुपापान्येतान्यकामतः १  
 सर्वस्वहारमर्हन्तिकामतस्तुप्रवासनम् ॥२४२॥  
 नाददीतनृपःसाधुर्महापातकिनोधनम् १  
 आददानस्तुसत्तोभात्नेनदोषेणलिप्यते ॥२४३॥  
 अप्सुप्रवेश्यतन्दण्डंवरणायोपपादयेत् १  
 श्रुतवृत्तोपपन्नेवाब्राह्मणेप्रतिपादयेत् ॥२४४॥  
 ईशोदण्डस्यवरुणोराज्ञान्दण्डधरोहिसः १  
 ईशःसर्वस्यजगतोब्राह्मणोवेदपारगः ॥२४५॥  
 यत्रवर्जयतेराजापापकृद्भ्योधनागमम् १  
 तत्रकालेनजायन्तेमानवादीर्घजीविनः ॥२४६॥  
 निष्पद्यन्तेवसस्थानियथोप्तानिविशाम्पृथक् १  
 बालाश्चनप्रमीयन्तेविकृतन्नचजायते ॥२४७॥  
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 अविदांश्चैव विदांश्च ब्राह्मणो देवतम्महत् ।  
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 श्मशानेष्वपितेजस्वी पावको नैव दुष्यति ।  
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 अद्भ्योऽग्निरब्रह्मतः क्षत्रमश्मनोलोहमुत्थितम् ।  
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 नाब्रह्म क्षत्रमृध्नोति नाक्षत्रमब्रह्म वर्द्धते ।  
 ब्रह्म क्षत्रं च सम्पृक्तमिह चामुत्र वर्द्धते ॥३२२॥

- दत्वाधनन्तुविप्रेभ्यःसर्वदण्डसमुत्थितम् १  
 पुत्रेराज्यंसमामृज्यकुर्वीतप्रायणंरणे ॥३२३॥  
 एवंचरन्सदायुक्तोराजधर्मेषुपार्थिवः १  
 हितेषुचैवलोकस्यसर्वानभृत्यान्नियोजयेत् ॥३२४॥  
 एषोःखिलःकर्मविधिरुक्तोराज्ञःसनातनः १  
 इमंकर्मविधिंविद्यात्क्रमशोवैश्यमूदयोः ॥३२५॥  
 वैश्यस्तुकृतसंस्कारःकृत्वादारपरियहम् १  
 वार्त्तायान्नित्ययुक्तःस्यात्पशूनांचैवरक्षणे ॥३२६॥  
 प्रजापतिर्हिवैश्यायसष्ट्वापरिददेपशून् १  
 ब्राह्मणायचराज्ञेचसर्वाःपरिददेप्रजाः ॥३२७॥  
 नचवैश्यस्यकामःस्यान्नरक्षेयम्पशूनिति १  
 वैश्येचेच्छ्रुतिनान्येनरक्षितव्याःकथंचन ॥३२८॥  
 मणिमुक्ताप्रबालानांलोहानान्तान्तवस्यच १  
 गन्धानांचरसानांचविद्यादर्घ्यबलाबलम् ॥३२९॥  
 वीजानामुप्तिविच्चस्यात्क्षेत्रदोषगुणस्यच १  
 मानयोगंचजानीयानुलायोगांबसर्वशः ॥३३०॥  
 सारासारंचभाण्डानान्देशानांचगुणागुणान् १  
 लाभालाभंचपण्यानांपशूनाम्परिवर्जितम् ॥३३१॥

भृत्यानांचभृतिविद्याद्वाषाडविविधानृणाम् १  
 द्रव्याणांस्थानयोगांश्चक्रयविक्रयमेवच ॥३३२॥  
 धर्मेणचद्रव्यवृद्धावातिष्ठेद्यत्नमुत्तमम् १  
 दद्याच्चसर्वभूतानामन्नमेवप्रयत्नतः ॥३३३॥  
 विप्राणांवेदविदुषांगृहस्थानांयशस्विनाम् १  
 शुश्रूषेवतुशूद्रस्यधर्मोऽनैःश्रेयसःपरः ॥३३४॥  
 शुचिरुत्कृष्टशुश्रूषुर्मुदुवागनहंकृतः १  
 ब्राह्मणापात्रयोनित्यमुत्कृष्टांजातिमप्नुते ॥३३५॥  
 एषोऽनापदिवर्णीनामुक्तःकर्मविधिःशुभः १  
 आपद्यपिहियस्तेषांक्रमशस्तन्निबोधत ॥३३६॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ नवमोऽध्यायः ॥

॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायां संहितायान्दशमोऽध्यायः ॥

- अधीयीरंस्त्रयोवर्णाः स्वकर्मस्थादिजातयः १  
 प्रव्रयाद्ब्राह्मणस्त्वेषान्नेतराविति निश्चयः ॥११॥  
 सर्वेषाम्ब्राह्मणो विद्याद्व्युपायानयथाविधि १  
 प्रव्रयादितरेभ्यश्च स्वयंचैव तथा भवेत् ॥२॥  
 वेशेयात्प्रकृतिश्चैव न्नियमस्य च धारणात् १  
 संस्कारस्य विशेषाच्च वर्णानाम्ब्राह्मणः प्रभुः ॥३॥  
 ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णादिजातयः १  
 चतुर्थेऽहं कजातिस्तु शूद्रो नास्ति तु पंचमः ॥४॥  
 सर्ववर्णेषु तुल्यामुपत्नीष्वक्षतयोनिषु १  
 आनुलोम्येन सम्भूता जात्याज्ञेयास्त एव ते ॥५॥  
 त्वीष्वनन्तरजाता मुद्भिर्जैरूपादितान्मुतान् १  
 सद्यश्चानेव तानाहुर्भीतृदोषविगर्हितान् ॥६॥  
 अनन्तरा मुजातानां विधिरेष सनातनः १  
 द्वेकान्तरा मुजातानां धर्म्यं विद्यादिभं विधिम् ॥७॥

- ब्राह्मणादेश्यकन्यायामम्बष्ठोनामजायते १  
 निषादःशूद्रकन्यायांयःपारशवउच्यते ॥८॥  
 क्षत्रियाच्छूद्रकन्यायांक्रूराचारविहारवान् १  
 क्षत्रशूद्रवपुर्जन्तुस्मोनामप्रजायते ॥९॥  
 विप्रस्यत्रिषुवर्णेषुनृपतेर्वर्णयोर्द्वयोः १  
 वेश्यस्यवर्णेचैकस्मिन्षडेतेऽपसदाःस्मृताः ॥१०॥  
 क्षत्रियादिप्रकन्यायांमृतोभवतिजातितः १  
 वेश्यान्भागधवेदेहोराजविप्रांगनामृतो ॥११॥  
 शूद्रादायोगवःक्षत्राच्चण्डालबाधमोन्णाम् १  
 वेश्यराजन्यविप्रासुजायन्तेवर्णसंकराः ॥१२॥  
 एकान्तरेत्वानुलोम्यादम्बष्ठोमौयथास्मृतौ १  
 क्षत्रवेदेहकोतद्वत्प्रातिलोम्येऽपिजन्मनि ॥१३॥  
 पुत्रायेऽनन्तरत्नीजाःक्रमेणोक्ताविजन्मनाम् १  
 ताननन्तरनाम्नस्तुमानृदोषात्प्रचक्षते ॥१४॥  
 ब्राह्मणादुभयकन्यायामावृत्तोनामजायते १  
 आभीरोऽम्बष्ठकन्यायामायोगयान्तुधिग्वणः ॥१५॥  
 आयोगवःक्षत्राच्चण्डालबाधमोन्णाम् १  
 प्रातिलोम्येनजायन्तेशूद्रादपसदास्त्रयः ॥१६॥

- वैश्यान्मागधवेदेहोक्षत्रियात्सूतएवन्तु १  
 प्रतीपमेतेजायन्तेपरेऽप्यपमदान्नयः ॥१७॥  
 जातोनिषादाच्छूद्रायांजात्याभवतिपुष्कसः १  
 शूद्राज्जातोनिषाद्यान्तुसवैकुण्ठकःस्मृतः ॥१८॥  
 क्षत्रुजीतस्तथोमायांश्वपाकइतिकीर्त्यते १  
 वेदेहकेनत्वम्बुष्यामुत्पन्नोवेणुच्यते ॥१९॥  
 द्विजातयःसवणीमुजनयन्त्यव्रतांस्तुयान् १  
 तान्मावित्रीपरिभ्रष्टान्ब्रात्यानिति विनिर्दिशेत् ॥२०॥  
 ब्रात्यानुजायतेविप्रात्पापात्माभूर्जकण्टकः १  
 आवन्त्यवाटधानीचपुष्पधःशैखएवच ॥२१॥  
 क्षत्रोमत्सभराज्याद्ब्रात्यान्निच्छिविरेवच १  
 नटश्चकरणश्चैवत्वसोद्विउएवच ॥२२॥  
 वैश्यानुजायतेब्रात्यात्सुधन्वाचार्य्यएवच १  
 कार्ष्णविजन्माचमैत्रःसात्वतएवच ॥२३॥  
 ग्रभिचारेणवणीनामवेद्यावेदनेनच १  
 स्वकर्मणांचत्यागेनजायन्तेवर्णसंकराः ॥२४॥  
 संकीर्णयोनयोयेतुप्रतिलोमानुलोमजाः १  
 अन्योऽन्यवतिषक्तास्तान्प्रवक्ष्याम्यशेषतः ॥२५॥

सूतोवैदेहकश्चैव चण्डालश्चनराधमः १

मागधः क्षत्रजातिश्च तथा योगवद्वच ॥२६॥

एतेषु दस दृशान्वर्णीन जनयन्ति स्वयोनिषु १

मातृजात्याम्प्रसूयन्ते प्रवरा मुचयोनिषु ॥२७॥

यथात्रयाणां वर्णीनान्द्वयोरात्मास्य जायते १

आनन्तर्यात्स्वयोन्यान्तु तथा बाह्येष्वपि क्रमात् ॥२८॥

ते चापि बाह्यान्मुबहुंस्ततोऽप्यधिकदूषितान् १

परस्परस्य दारेषु जनयन्ति विगर्हितान् ॥२९॥

यथैव शूद्रो ब्राह्मण्यां वासं जन्तुम्प्रसूयते १

तथा वासतरं वायुजातुर्यर्ण्ये प्रसूयते ॥३०॥

प्रतिकूलं वर्तमाना बाह्या वासतरान् पुनः १

हीना हीनान्प्रसूयन्ते वर्णीन्पंचदशैव तु ॥३१॥

प्रसाधनोपचारज्ञमदासन्दासजीवनम् १

मैरिन्द्रं वागुरावृत्तिं मूते दस्युरयोगये ॥३२॥

मैत्रेयकन्तुवैदेहो माधूकं सम्प्रसूयते १

नृनृप्रशंसत्यजलं यो घण्टाताडो गणोदये ॥३३॥

निषादो मार्गवं मूते दासन्नो कर्मजीविनम् १

कैवर्त्तमिति यम्प्राहुरार्यावर्त्तनिवासिनः ॥३४॥



- मृतवत्तभृत्स्वनार्यामुगर्हितान्नाशनामुच १  
 भवन्त्यायोगवीज्वेतेजातिहीनाः पृथक्त्रयः ॥३५॥  
 कारावरोनिषादानुचर्मकारः प्रसूयते १  
 वैदेहिकादन्धमेदौवहिर्यामप्रतिश्रयो ॥३६॥  
 चण्डालात्पाण्डुमोपाकस्त्वक्सारवहारवान् १  
 आहिण्डकोनिषादेनवैदेह्यामेवजायते ॥३७॥  
 चण्डालेनतुमोपाकोमलयसनवृत्तिमान् १  
 पुच्छस्यांजायतेपापः सदासज्जनगर्हितः ॥३८॥  
 निषादस्त्रीतुचण्डालात्पुत्रमन्यावसायिनम् १  
 श्मशानगोचरंमृतेवाद्यानामपिगर्हितम् ॥३९॥  
 संकरेजातयस्त्वेताः पितृमातृप्रदर्शिताः १  
 प्रच्छन्नावाप्रकाशावावेदितयाः स्वकर्मभिः ॥४०॥  
 सजातिजानन्तरजाः षट्सुताद्विजधर्मिणः १  
 शूद्राणान्तुसधर्मीणः सर्वेऽपध्वंसजाः स्मृताः ॥४१॥  
 तपोवीजप्रभावैस्तुतेगच्छन्तियुगेयुगे १  
 उत्कर्षचापकर्षचमनुथेष्विहजन्मतः ॥४२॥  
 शनकैस्तुक्रियालोपादिमाः क्षत्रियजातयः १  
 वृषलत्वंगतालोकेब्राह्मणादर्शनेनच ॥४३॥

पोण्ड्रकाशोद्भूविडाःकाम्बोजायवनाःशकाः १

पारदापह्नुवासीनाःकिरातादरदाःखशाः ॥४४॥

मुखबाहूरुपञ्जानायालोकेजातयोवहिः १

म्लेच्छवाचचार्यवाचःसर्वेतेदस्यवःस्मृताः ॥४५॥

येद्विजानामपसदायेचापध्वंसजाःस्मृताः १

तेनिन्दितैर्वर्तयेयुर्द्विजानामेवकर्मभिः ॥४६॥

सूतानामश्वसारथ्यमम्बष्ठानांचिकित्सनम् १

वैदेहकानांस्त्रीकार्यम्भागधानांवणिक्पथः ॥४७॥

मत्स्यघातोनिषादानान्त्वष्टिस्त्वायोगवस्यच १

मेदान्ध्रुंचुमङ्गनामारण्यपशुहिंसनम् ॥४८॥

सत्रुयपुच्छसानान्तुविलोकोबधबन्धनम् १

धिग्वणानांचर्मकार्यवेणानाम्भाण्डवादनम् ॥४९॥

चैत्यद्रुमशमशानेषुशैलेषूपवनेषुच १

वसेयुरेतेविज्ञानावर्तयन्तःस्वकर्मभिः ॥५०॥

चण्डालश्वपचानान्तुवहिर्यामात्प्रतिश्रयः १

अपपात्राश्चकर्तव्याधनमेषांश्वगर्दभम् ॥५१॥

वासांसिमृतचेलानिभिन्नभाण्डेषुभोजनम् १

कार्णायसमलंकारःपरिव्रज्याचनित्यशः ॥५२॥

- नतैःसमयमन्विच्छेत्पुरुषोधर्ममाचरन् १  
 व्यवहारोभित्यस्तेषांविवाहःसद्योःसह ॥५३॥  
 अन्नमेषाम्पराधीनन्देयस्याद्विन्नभाजने १  
 रात्रौनविचरेयुस्तेयामेषुनगरेषुच ॥५४॥  
 दिवाचरेयुःकार्यार्थचिद्विताराजशासनैः १  
 अबान्धवंशवंचैवनिर्हरेयुरितिस्थितिः ॥५५॥  
 बध्यामहन्त्युःसततंयथाशास्त्रंनृपास्तया १  
 बध्यवासांसिगृहीयुःशय्याभारणानिच ॥५६॥  
 वर्षीपेतमविज्ञातन्नरंकनुषयोनिजम् १  
 आर्यरूपमिवानार्यकर्मभिःस्वैर्विभावयेत् ॥५७॥  
 अनार्यतानिधुरताक्रूरतानिष्क्रियात्मता १  
 पुण्यंयंजयन्तीहलोकेकनुषयोनिजम् ॥५८॥  
 पित्र्यंवाभजतेशीलम्मातुर्वोभयमेववा १  
 नकथंचनदुर्योनिःप्रकृतिंस्वान्नियच्छति ॥५९॥  
 कुलेमुख्येऽपिजातस्ययस्यस्याद्योनिःसंकरः १  
 संश्रयत्येवतच्छीलन्नरोत्पमपिवाबहु ॥६०॥  
 यत्रत्येतेपरिध्वंसाजायन्तेवर्णदूषकाः १  
 राष्ट्रिकैःसहृद्द्राष्ट्रंक्षिप्रमेवविनश्यति ॥६१॥

- ब्राह्मणार्थेगवार्थेवादेहत्यागोऽनुपस्कृतः १  
 स्त्रीबालाभ्युपपत्तौचब्राह्मणानांसिद्धिकारणम् ॥६२॥  
 अहिंसासत्यमस्तेयंशौचमिन्द्रियनिग्रहः १  
 एतंसामासिकन्धर्मचानुर्वर्ण्येऽब्रवीन्मनुः ॥६३॥  
 शूद्रायाम्ब्राह्मणाज्जातःश्रेयसाचेत्प्रजायते १  
 अश्रेयाश्चैयसींजातिंगच्छत्यासप्तमाद्युगात् ॥६४॥  
 शूद्रोब्राह्मणतामेतिब्राह्मणश्चेतिशूद्रताम् १  
 क्षत्रियाज्जातमेवन्तुविद्यादेश्यान्नथैवच ॥६५॥  
 अनार्यायांसमुत्पन्नोब्राह्मणानुयच्छया १  
 ब्राह्मण्यामप्यनार्यानुश्रेयस्त्वंकृतिचेद्भवेत् ॥६६॥  
 जातोऽनार्यामनार्यायामार्यादार्योभिवेदुर्गणैः १  
 जातोऽप्यनार्यादार्यायामनार्यइतिनिश्चयः ॥६७॥  
 तावुभावप्यसंस्कार्यावितिधर्मोऽयवस्थितः १  
 वैगुण्याज्जन्मनःपूर्वउत्तरःप्रतिलोमतः ॥६८॥  
 सुवीजंचैवसुक्षेत्रेजानंसम्पद्यतेयथा १  
 तथाऽर्याज्जातआर्यायांसर्वसंस्कारमर्हति ॥६९॥  
 वीजमेकेप्रशंसन्तिक्षेत्रमन्यमनीषिणः १  
 वीजक्षेत्रेतथैवान्येतत्रेयन्तुयवस्थितिः ॥७०॥

- अक्षेत्रेवीजमुत्सृष्टमन्तरेवविनश्यति ।  
 अवीजकमपिक्षेत्रंवेत्तुलंस्थण्डिलम्भवेत् ॥७१॥  
 यस्माद्वीजप्रभावेणतिर्यग्जाऋषयोऽभवन् ।  
 पूजिताश्चप्रशस्तास्तस्माद्वीजम्प्रशस्यते ॥७२॥  
 अनार्य्यमार्य्यकर्म्मणमार्य्यवानार्य्यकर्म्मिणम् ।  
 सम्प्रधार्य्याब्रवीद्वातानसमौनासमाविति ॥७३॥  
 ब्राह्मणाब्रह्मयोनिस्थायेस्वकर्म्मण्यवस्थिताः ।  
 तेमम्यगुपजीवेयुःषट्कर्माणियथाक्रमम् ॥७४॥  
 अध्यापनमध्ययनंयजनंयाजनन्तथा ।  
 दानम्प्रतियहश्चेवषट्कर्माण्ययजन्मनः ॥७५॥  
 षण्णान्तुकर्म्मणामस्यत्रीणिकर्माणिजीविका ।  
 याजनाध्यापनेचैवविशुद्धाश्चप्रतियहः ॥७६॥  
 त्रयोधर्मानिवर्तन्तेब्राह्मणात्क्षत्रियम्प्रति ।  
 अध्यापनंयाजनंचतृतीयश्चप्रतियहः ॥७७॥  
 वैश्यम्प्रतितथेवैतेनिवर्तेरन्नितिस्थितिः ।  
 नतोप्रतिहितानधर्म्मान्मनुराहप्रजापतिः ॥७८॥  
 शस्त्रास्त्रभृत्वंक्षत्रस्यवणिकपशुकृषिर्विशः ।  
 आजीवनार्थंनधर्म्मान्नुदानमध्ययनंयजिः ॥७९॥

- वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम् ॥ १ ॥  
 वार्त्ताकर्मैव वैश्यस्य विशिष्टानि स्वकर्मसु ॥ ८० ॥  
 अजो वंस्तु यथोक्तेन ब्राह्मणः स्वेन कर्मणा ॥ १ ॥  
 जीवेत् क्षत्रियधर्मेण सस्यस्य प्रत्यनन्तरः ॥ ८१ ॥  
 उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्भवेत् ॥ १ ॥  
 कृषिगोरक्षमास्थाय जीवेद्देश्यस्य जीविकाम् ॥ ८२ ॥  
 वैश्यवृत्त्याऽपि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा ॥ १ ॥  
 हिंसाप्रायाम्पराधीनां कृषियत्नेन वर्जयेत् ॥ ८३ ॥  
 कृषिं साध्विति मन्यन्ते सावृत्तिः सद्भिर्गर्हिता ॥ १ ॥  
 भूमिभूमिशयानैव हन्ति काष्ठमयो मुखम् ॥ ८४ ॥  
 इदन्तु वृत्तिवैकल्यान्यजतो धर्मनैपुणम् ॥ १ ॥  
 विदुः पण्यमुद्धृतोऽज्ञारं विक्रेयं वित्तवर्द्धनम् ॥ ८५ ॥  
 सर्वानुसानपोहेत कृतान्नं च तिलैः सह ॥ १ ॥  
 अश्मनो लवणं चैव पशवो ये च मानुषाः ॥ ८६ ॥  
 सर्वचतान्तं वंरक्तं शाणक्षौभा विकानि च ॥ १ ॥  
 अपि वेत्स्युररक्तानि फलमृते तथोषधीः ॥ ८७ ॥  
 अपः शस्त्रं विषम्मांसं सोमं गन्धार्चसर्वशः ॥ १ ॥  
 क्षीरं सौद्रन्दधिघृतन्तैलम् मधुगुडं कुशान् ॥ ८८ ॥

- आरण्याञ्चपशून्सर्वीन्द्रिणश्चयामिच १  
 मद्यन्नीलिवलासांचसर्वाभैकशफास्तथा ॥८९॥  
 काममुत्पाद्यकृत्वातुस्वयमेवकृषीबलः १  
 विव्रीणीततिलाञ्जुडान्धर्मार्थमचिरस्थितान् ॥९०॥  
 भोजनाभ्यंजनादानाद्यदन्यत्कुरतेतिलैः १  
 कृमिभृतःश्वविष्टायाम्पितृभिःसहमञ्जति ॥९१॥  
 मद्यःपततिमांसेनलाक्षयालवणेनच १  
 त्र्यहेणशूद्रोभवतिब्राह्मणःक्षीरविक्रयात् ॥९२॥  
 इतरेषान्तुपण्यानांविक्रयादिहकामतः १  
 ब्राह्मणःसप्तरात्रेणवैश्यभावन्नियच्छति ॥९३॥  
 रसारमेर्निमानयानत्येवलवणंरसैः १  
 कृतान्नंचाकृतान्नेनतिलाधान्येनतत्समाः ॥९४॥  
 जीवेदेतेनराजन्यःसर्वेणाप्यनयंगतः १  
 नत्वेवज्यायसंवृत्तिमभिमन्येतकर्हिचित् ॥९५॥  
 योलोभादधमोजात्याजीवेदुत्कृष्टकर्मभिः १  
 तंराजानिर्धनंकृत्वाक्षिप्रमेवप्रवासयेत् ॥९६॥  
 वरंस्वधर्मोविगुणोनपारक्यःस्वनुष्ठितः १  
 परधर्मेणजीवन्हिसद्यःपततिजातितः ॥९७॥

- वैश्योऽजीवनस्वधर्मेणशूद्रवृत्त्याऽपि वर्तयेत् १  
 अनाचरन्नकार्याणि निवर्तेत च शक्तिमान् ॥९८॥  
 अशक्नुवंस्तु शुश्रूषांशूद्रः कर्तुं द्विजन्मनाम् १  
 पुत्रदारात्ययम्प्राप्तो जीवेत्कारुण्यकर्मभिः ॥९९॥  
 येऽकर्मभिः प्रचरितैः शुश्रूष्यन्ते द्विजातयः १  
 तानि कारुण्यकर्मणि शिल्पानि विविधानि च ॥१००॥  
 वैश्यवृत्तिमना तिष्ठन् ब्राह्मणः स्वपथि स्थितः १  
 अवृत्तिर्कर्षितः सीदन्निमन्धर्मसमाचरेत् ॥१०१॥  
 सर्वतः प्रतिगृह्णीयाद्ब्राह्मणस्त्वनयंगतः १  
 पवित्रन्दुष्यतीत्येतद्धर्मतो नोपपद्यते ॥१०२॥  
 नाध्यापनाद्याजनाद्वागर्हिताद्वा प्रतिमहात् १  
 दोषो भवति विप्राणां ज्वलनाम्बुसमाहिते ॥१०३॥  
 जीवितात्ययमापन्नो योऽन्नमन्नियतस्ततः १  
 आकाशमिव पङ्केन न स पापेन लिप्यते ॥१०४॥  
 अजीगर्तः सुतं हन्तुमुपासर्पदुभुक्षितः १  
 न चालिप्यत पापेन क्षुत्प्रतीकारमाचरेत् ॥१०५॥  
 श्वमांसमिच्छन्नात्रोऽनुन्धर्माधर्मविचक्षणः १  
 प्राणानाम्परिरक्षार्थं वामदेवो न लिप्तवान् ॥१०६॥



- भरडाजस्तुधार्तस्तुमपुत्रोविजनेवने १  
 बह्वीर्गाःप्रतिजयाहवृधोस्तक्ष्णोमहातपाः ॥१०७॥  
 सुधार्तबानुमभ्यागादिष्वामित्रःश्वजाघनीम् १  
 चण्डालहस्तादादायधर्माधर्मविचक्षणः ॥१०८॥  
 प्रतियहाद्याजनाज्ञातथैवाध्यापनादपि १  
 प्रतियहःप्रत्यवरःप्रेत्यविप्रस्यगर्हितः ॥१०९॥  
 याजनाध्यापनेनित्यंक्रियेतेमंस्कृतात्मनाम् १  
 प्रतियहस्तुक्रियतेऽद्रस्यप्यन्यजन्मनः ॥११०॥  
 जपहोमैरपेत्येनोयाजनाध्यापनैःकृतम् १  
 प्रतियहनिमित्तन्तुत्यागेनतपसैवच ॥१११॥  
 शिलोऽङ्गमप्याददीतविप्रोऽजीवन्यतस्ततः १  
 प्रतियहाच्छिलःश्रेयांस्ततोऽप्युङ्क्तःप्रशस्यते ॥११२॥  
 सौदन्निःकुप्यमिच्छन्निर्धनंवापृथिवीपतिः १  
 याचःस्यात्तनातकोर्विप्रैरदित्संस्त्यागमर्हति ॥११३॥  
 अकृतंचकृतात्सेत्राहोरजाविकमेवच १  
 हिरण्यन्धान्यमन्नंचपूर्वम्पूर्वमदोषवत् ॥११४॥  
 सप्तवित्रागमाधर्म्यादायोलाभःक्रयोजयः १  
 प्रयोगःकर्मयोगश्चसत्प्रतियहएवच ॥११५॥

- विद्याशिल्पभृतिःसेवागोरक्ष्यंविपणिःकृषिः १  
 धृतिर्भेक्षंकुसीदंचदशजीवनहेतवः ॥११६॥  
 ब्राह्मणःक्षत्रियोवापिवृद्धिर्नैवप्रयोजयेत् १  
 कामन्तुखलुधर्मीर्थन्दद्यात्पापीयसेऽल्पकाम ॥११७॥  
 चतुर्थमाददानोऽपि क्षत्रियोभागमापदि १  
 प्रजारक्षन्परंशत्पाकित्विषात्प्रतिमुच्यते ॥११८॥  
 स्वधर्मोविजयस्तम्यनाहपेस्यान्पराङ्मुखः १  
 शस्त्रेणवैश्यान्क्षित्वाधर्म्यमाहारयेद्वलिम् ॥११९॥  
 धान्येऽष्टमंविंशंशुल्कंविंशंकार्पाणावरम् १  
 कर्मोपकरणाःशूद्राःकारवःशिल्पिनस्तथा ॥१२०॥  
 शूद्रन्तुवृत्तिमाकांक्षन्क्षत्रमारधयेद्यदि १  
 धनिर्नवाभ्युपाराध्यवैश्यंशूद्रोजिजीविषेन ॥१२१॥  
 स्वर्गार्थंनुभयार्थंवाविप्रान्नाराधयेत्तुमः १  
 जातब्राह्मणशब्दस्यसात्यम्यकृतकृत्यता ॥१२२॥  
 विप्रमेवेवशूद्रस्यविशिष्टंकर्मकार्थ्यते १  
 यदतोऽन्यद्विकुरुतेतद्भवत्यस्यनिष्फलम् ॥१२३॥  
 प्रकल्प्यातस्यतेर्वृत्तिःस्वकुटुम्बाद्यशार्हणः १  
 शक्तिंचावेश्यदाक्ष्यंचभृत्यानांचपरियहम् ॥१२४॥

- उच्छिष्टमन्नन्दातयंजीणीनिवसनानिच १  
 पुलाकाश्चैवधान्यानांजीणीश्चैवपरिच्छदाः ॥१२५॥  
 नशूद्रेपातकंकिञ्चिन्नचसंस्कारमर्हति १  
 नास्याधिकारोधर्मेऽस्तिनधर्मात्प्रतिषेधनम् ॥१२६॥  
 धर्मेऽसवस्तुधर्मज्ञाःसतांवृत्तमनुष्ठिताः १  
 मंत्रवर्ज्यन्नदुष्यन्तिप्रशंसाम्प्राप्नुवन्तिच ॥१२७॥  
 यथायथाहिसद्वृत्तमातिष्ठत्यनसूयकः १  
 तथातथेमंचामंचलोकम्प्राप्त्यनिन्दितः ॥१२८॥  
 शक्तेनापिहिशूद्रेणनकाय्योऽधनसंचयः १  
 शूद्रोहिधनमासाद्यब्राह्मणानेवबाधते ॥१२९॥  
 एतेचतुर्णावर्णानामापद्धर्माःप्रकीर्तिताः १  
 यान्सम्यगनुतिष्ठन्तोव्रजन्तिपरमंगतिम् ॥१३०॥  
 एषधर्मविधिःकृत्स्नश्चातुर्वर्ण्यस्यकीर्तितः १  
 अतःपरम्प्रवक्ष्यामिप्रायश्चित्तविधिंशुभम् ॥१३१॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ दशमोऽध्यायः ॥



॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायांएकादशोऽध्यायः ॥

सान्तानिकंयस्यमाणमध्वगंसार्ववेदसम १

गुर्वर्थंमपितृमात्रर्थस्वाध्यायार्थ्युपतापिनः ॥१॥

नवेनान्स्नातकान्विद्याद्ब्राह्मणान्धर्मभिस्तृकान् १

निःस्वेभ्योदेयमेतेभ्योदानंविद्याविशेषतः ॥२॥

एतेभ्योहिद्विजाय्येभ्योदेयमन्नंसदक्षिणम् १

इतरेभ्योवहिवेदिकृतान्नन्देयमुच्यते ॥३॥

सर्वरत्नानिराजानुयथार्हम्प्रतिपादयेत् १

ब्राह्मणान्वेदविदुषोयज्ञार्थंचैवदक्षिणाम् ॥४॥

कृतदारोपरानदारान्भिक्षित्वायोधिगच्छति

रतिमात्रम्फलन्तस्यद्रव्यदातुस्तुमन्ततिः ॥५॥

धनानितुयथाशक्तिविप्रेषुप्रतिपादयेत् १

वेदवित्मुविविक्तेषुप्रेत्यस्वर्गसमश्नुते ॥६॥

यस्यत्रेवार्पिकम्भक्तम्पर्याप्तम्भृत्यवृत्तये १

अधिकंवापिविद्येतससोमम्पातुमर्हति ॥७॥

- अतःस्वल्पीयसिद्ध्येयःसोमम्पिपतिद्विजः १  
 सर्पातसोमपूर्वोऽपिनतस्याप्नोतितत्फलम् ॥६॥  
 शक्तःपरजनेदातास्वजनेदुःखजीविनि १  
 मध्वापातोविषास्वादःमधर्मप्रतिरूपकः ॥९॥  
 भृत्यानामुपरोधेनयत्करोत्यौद्वेहिकम् १  
 नद्रवत्यसुखोदर्कजीवतश्मृतस्यच ॥१०॥  
 यज्ञश्चेत्प्रतिगदःस्यादेकेनागेनयज्वनः १  
 ब्राह्मणस्यविशेषेणधार्मिकेमतिराजनि ॥११॥  
 योवैश्यःस्याद्बहुपशुर्हीनव्रतुरसोमपः १  
 कुटुम्बात्तस्यतद्व्यमाहरेद्यज्ञसिद्धये ॥१२॥  
 आहरेत्त्रोणिवादेवाकामंशूद्रस्ययेश्मनः १  
 नहिशूद्रस्ययज्ञेषुकश्चिदस्तिपरियहः ॥१३॥  
 योऽनाहिताग्निःशतगुरयज्वाचसहस्रगुः १  
 तयोरपिकुटुम्बाभ्यामाहरेदविचारयन् ॥१४॥  
 आदाननित्याच्चादानुराहरेदप्रयच्छतः १  
 तथायशोऽस्यप्रथतेधर्मश्चैवप्रवर्द्धते ॥१५॥  
 तथैवसप्तमेभक्तेभक्तानिषडनन्ता १  
 अश्वस्तनविधानेनहर्तृबन्हीनकर्मणः ॥१६॥

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एकादशोऽध्यायः

- खलात्सेत्रादगाराडायतोवाप्युपलभ्यते १  
आख्यातयन्तुतत्रस्मैपृच्छतेयदिपृच्छति ॥१७॥  
ब्राह्मणस्वंनहर्त्तव्यंक्षत्रियेणकदाचन १  
दस्युनिष्क्रिययोस्तुस्वमजीवनहर्त्तुमर्हति ॥१८॥  
योऽसाधुभ्योऽर्थमादायसाधुभ्यःसम्प्रयच्छति १  
सकृत्वाप्लवमात्मानंसन्तारयतितावुभौ ॥१९॥  
यश्चनयसशीलानान्देवस्वन्तद्विदुर्वुधाः १  
अयज्वनान्तुयद्वित्तमामुरस्वन्तदुच्यते ॥२०॥  
नतस्मिन्धारयेद्दण्डन्धार्मिकःपृथिवीपतिः १  
क्षत्रियम्यहिबालिष्याद्ब्राह्मणःसीदतिशुधा ॥२१॥  
तस्यभृत्यजनंज्ञात्वास्वकुटुम्बान्महीपतिः १  
श्रुतशौलेचविज्ञायवृत्तिन्धर्म्याम्प्रकल्पयेत् ॥२२॥  
कल्पयित्वाभ्यवृत्तिंचरक्षेदेनंसमन्ततः १  
राजाहिधर्मेषुभागन्तस्मात्प्राप्नोतिरक्षितान् ॥२३॥  
नयज्ञार्थन्धनंशूद्राद्विप्रोभिक्षेतकर्हिचित् १  
यजमानोहिभिक्षित्वाचाण्डालःप्रेत्यजायते ॥२४॥  
यज्ञार्थमर्थंभिक्षित्वायोनिसर्वम्प्रयच्छति १  
मयातिभासतांविप्रःकाकतांवाशतंसमाः ॥२५॥

- देवस्वम्ब्राह्मणस्वंबालोभेनोपहिनस्तियः ।  
 सपापात्मापरेलोकेगृध्रोच्छिद्येन जीवति ॥२६॥  
 दृष्टिवैश्वानरीनित्यन्निर्वपेदब्दपर्यये ।  
 कृतानाम्पशुसोमानान्निष्कृत्यर्थमसम्भवे ॥२७॥  
 आपत्कल्पेनयोधर्मकृतेनापदिद्विजः ।  
 सनाप्नोतिफलन्तस्यपरत्रेतिविचारितम् ॥२८॥  
 विश्वेभ्योदेवैःमाध्येब्रह्मालोभमहर्षिभिः ।  
 आपन्मृमरणाद्गोतेर्विधेःप्रतिनिधिःकृतः ॥२९॥  
 प्रभुःप्रथमकल्पस्ययोःनुकल्पेनवर्त्तते ।  
 नमाम्परायिकन्तस्यदुर्मतेर्यद्यनेफलम् ॥३०॥  
 नब्राह्मणोवेदयेनकिंचिद्राजनिधर्मवित् ।  
 स्ववीर्येणैवताञ्छिथान्मानवानपकारिणः ॥३१॥  
 स्ववीर्याद्राजवीर्यान्नस्ववीर्यम्बलवत्तरम् ।  
 तस्मात्स्वेनैववीर्येणनिगृह्णीयादरीन्द्रिजः ॥३२॥  
 श्रुतीरथर्वाङ्गिरसीःकुर्यादित्यविचारयन् ।  
 वाक्शस्त्रं वैब्राह्मणस्यतेनहन्यादरीन्द्रिजः ॥३३॥  
 क्षत्रियोबाहुवीर्येणतरेदापद्मात्मनः ।  
 धनेनवैश्यशूद्रौतुजपहोभेर्द्विजोत्तमः ॥३४॥

- विधाताशासितावक्ताभैत्रोब्राह्मणउच्यते १  
 नम्मेनाकुशलम्ब्रूयान्नशुष्कांगिरमीरयेत् ॥३५॥  
 नवैकन्यानयुवतिर्नील्पविद्योनवालिशः १  
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 नरकेहिपतन्त्येतेजुहुतःसचयस्यतत् १  
 तस्माद्वैतानकुशलोहोतास्याद्वेदपारगः ॥३७॥  
 प्राजापत्यमदत्वाऽश्वमग्न्याधेयस्यदक्षिणाम् १  
 अनाहिताग्निर्भवतिब्राह्मणोविभवेसति ॥३८॥  
 पुण्यान्यन्यानि कुर्वतिश्रद्धानोजितेन्द्रियः १  
 नत्वल्पदक्षिणेर्यज्ञैर्यजेतेहकथंचन ॥३९॥  
 इन्द्रियाणियशःस्वर्गमायुःकीर्तिम्रजाःपशून् १  
 हन्त्यल्पदक्षिणोयज्ञस्तस्मान्नाल्पधनोयजेत् ॥४०॥  
 जग्निहोत्र्यपविध्याग्नीन्ब्राह्मणःकामकारतः १  
 चान्द्रायणंचरेन्मासंवीरहत्यासमंहितत ॥४१॥  
 येशूद्रादधिगम्यार्थमग्निहोत्रमुपासते १  
 ऋत्विजस्तेहिशूद्राणाम्ब्रह्मवादिषुगर्हिताः ॥४२॥  
 तेषांसततमज्ञानांवृषलाग्न्युपसेविनाम् १  
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- अकुर्वन्विहितं कर्म निन्दितं च समाचरन् १  
 प्रसक्तचेन्द्रियार्थेषु प्रायश्चित्तीयतेनरः ॥४४॥  
 अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः १  
 कामकारकृतेऽप्याहुरेकेषु तिनिदर्शनात् ॥४५॥  
 अकामतः कृतम्पापं वेदाभ्यासेन शुध्यति १  
 कामतस्तु कृतम् मोहात् प्रायश्चित्तेऽपृथग्विधेः ॥४६॥  
 प्रायश्चित्तीयताम् प्राप्य देवात् पूर्वकृतेन वा १  
 नमसं गवत्रजे त्सद्भिः प्रायश्चित्ते कृते द्विजः ॥४७॥  
 इह दुःखरितैः केचित् केचित् पूर्वकृतेस्तथा १  
 प्राप्नुवन्ति दुःखान् मानान् नारापविपर्ययम् ॥४८॥  
 सुवर्णचौरः कौनख्यं मुरापः श्यावदन्तताम १  
 ब्रह्महास्यरोगित्वन्दोर्भ्रम्य गुरुस्तत्पगः ॥४९॥  
 पिशुनः पोतिनासिक्यं सूचकः पूतिवक्त्रताम १  
 धान्यचोरोऽङ्गहीनत्वमातिरेक्यन्तु मिश्रकः ॥५०॥  
 अन्नहर्त्रा मयावित्वम्भौक्यं वागपहारकः १  
 वत्सापहारकः श्वेत्त्र्यम्पंगुतामश्वहारकः ॥५१॥  
 एवं कर्मविशेषेण जायन्ते सद्भिर्गर्हिताः १  
 जउमूकान्धबधिरा विकृताकृतयस्तथा ॥५२॥

- चरितयमतो नित्यम्प्रायस्त्रिंशद्विमुञ्चये ॥ १ ॥  
 निन्दैर्हिलक्षणेयुक्ता जायन्ते निष्कृतेनसः ॥ १५३ ॥  
 ब्रह्महत्यासुरापानं स्तेयं गुर्वगनागमः ॥ १ ॥  
 महान्तिपातकान्याहुः संसर्गबापितैः सह ॥ १५४ ॥  
 अनृतंचसमुत्कर्षेराजगामिचपेभुनम ॥ १ ॥  
 गुरोर्बालीकनिर्वन्धः समानि ब्रह्महत्याया ॥ १५५ ॥  
 ब्रह्मोज्झतावेदनिन्दाकोटसाक्ष्यं मुहुडधः ॥ १ ॥  
 गर्हितानाद्ययोर्जग्धिः सुरापानसमानिषट् ॥ १५६ ॥  
 निक्षेपस्यापहरणं नराश्वरजतस्य च ॥ १ ॥  
 भूमिचञ्चमणीनांचरूक्मस्तेयसमं स्मृतम् ॥ १५७ ॥  
 रेतः सेकः स्वयोनीषुकुमारीष्वन्त्यजामुच ॥ १ ॥  
 सख्युः पुत्रस्य च स्त्रीषु गुरुतत्पसमं विदुः ॥ १५८ ॥  
 गोबधोऽन्याज्यसंयाज्यं पारदार्यात्मविक्रयम् ॥ १ ॥  
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- ब्राह्म्यतावान्धवत्यागोभृत्याध्यापनमेव च ॥ १ ॥  
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 हिंसोषधीनांख्याजीवोन्निचारोमूलकर्मच ॥ १६३ ॥  
 इन्धनार्थमशुष्काणान्द्रुमाणामवपातनम् ॥ १ ॥  
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 स्त्रीमूद्रविद्रुसत्रबधोनास्तिक्यंचोपपातकम् ॥ १६६ ॥  
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 निन्दितेभ्योधनादानंवाणिज्यंमूद्रसेवनम् ॥ १ ॥  
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- एतान्येनांसिसर्वाणियथोक्तानिपृथक्पृथक् १  
 येर्येन्नैरपोद्यन्तेतानिसम्यद्भिबोधत ॥७१॥  
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 लक्ष्यंशस्त्रभृतांवास्याद्विदुषामिच्छयात्मनः १  
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 सर्वस्वंवेदविदुषेब्राह्मणायोपपादयेत् १  
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- अथरम्प्रतिरोडावासर्वस्वमवजित्यथा १  
 विप्रस्यतन्निमित्तेवाप्राणालाभेविमुच्यते ॥८०॥  
 एवं दृढव्रतोनित्यमब्रह्मचारीसमाहितः १  
 समाप्तेडादशेवर्षेब्रह्महत्यांयपोहति ॥८१॥  
 शिष्टावाभूमिदेवानान्नरदेवसमागमे १  
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 धर्मस्यब्राह्मणोमूलमयंराजन्यउच्यते १  
 तस्मात्समागमेतेषामेनोविख्याप्यशुध्यति ॥८३॥  
 ब्राह्मणःसम्भवेनैवदेवानामपिदेवतम् १  
 प्रमाणंवेवलोकस्यब्रह्मात्रैवहिकारणम् ॥८४॥  
 तेषांवेदविदोब्रह्मयोन्येनःसुनिष्कृतिम् १  
 सानेषाम्पावनायस्यात्पवित्राविदुषांहिवाक् ॥८५॥  
 अतोऽन्यतममास्थायविधिंविप्रःसमाहितः १  
 ब्रह्महत्याकृतम्पापंयपोहत्यात्मवत्तया ॥८६॥  
 हत्वागर्भमविज्ञातमेतदेवव्रतंचरेत् १  
 राजन्यवेश्योचेजानावात्रेयीमेवचस्त्रियम् ॥८७॥  
 उक्ताचेवानृतंसाक्ष्येप्रतिरुध्यगुरुन्तथा १  
 अपहत्यचनिक्षेपंकृत्वाचक्षीसुहृद्बधम् ॥८८॥

- इयंविमुद्गिरदिताप्रमाप्याकामतोद्विजम् १  
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 सुराम्पीत्वाद्विजोमोहादग्निवर्णासुराम्पिवेत् १  
 तथासकायेनिर्दग्धेमुच्यतेकिल्बिषाततः ॥९०॥  
 गोमूत्रमग्निवर्णवापिवेदुदकमेववा १  
 पयोधृतंवाभरणज्जोशकृद्रसमेववा ॥९१॥  
 कणान्वाभक्षयेदब्दम्पिण्याकंवासकृन्निशि १  
 सुरापानापनुव्यर्थं बालवासाजटीध्वजी ॥९२॥  
 सुरावेमलमृन्नानाम्पाप्माचमलमुच्यते १  
 तस्माद्ब्राह्मणराजन्योवैश्यश्चनसुराम्पिवेत् ॥९३॥  
 गौडीपेष्टीचमाध्वीचविज्ञेयात्रिविधामुरा १  
 यथेवैकातथासर्वानपातयाद्विजोत्तमेः ॥९४॥  
 यक्षरक्षःपिशाचान्नम्मद्यम्भांसंसुरासवम् १  
 तद्ब्राह्मणेननातयन्देवानामश्नताहविः ॥९५॥  
 अमेध्येवापतेन्मत्तोवैदिकंवाऽप्युदाहरेत् १  
 अकार्यमन्यत्कुर्याद्ब्राह्मणोमदमोहितः ॥९६॥  
 यस्यकायगतम्ब्रह्ममद्येनाप्लायतेसकृत् १  
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- एषाविचित्राभिहितामुरापानस्यनिष्कृतिः ।  
 अतदुर्द्ध्वप्रवक्ष्यामिमुवर्णस्तेयनिष्कृतिम् ॥९८॥  
 मुवर्णस्तेयकृद्भिर्गोराजानमभिगम्यतु ।  
 स्वकर्मरूपापयनव्रयान्माभवाननुशास्त्विति ॥९९॥  
 गृहीत्वामुसलंराजासकृद्व्यावृतंस्वयम् ।  
 बधेनशुध्यतिस्तेनोब्राह्मणस्तपसेवतु ॥१००॥  
 तपसापनुनुत्सुमुवर्णस्तेयजम्भलम् ।  
 चीरवासादिजोऽरण्येचरेद्ब्रह्महणोव्रतम् ॥१०१॥  
 एतेर्व्रतैरपोहेतपापंस्तेयकृतन्दिजः ।  
 गुग्गुलीगमनीयन्तुव्रतैरेभिरपानुदेत् ॥१०२॥  
 गुग्गुल्यभिभाषेनस्तप्तेस्वप्यादयोमये ।  
 मूर्ध्निज्वलन्तींस्वाश्लिषेन्मृत्युनासविशुध्यति ॥१०३॥  
 स्वयंवाशिष्णवृषणावुत्कृत्याधायचाञ्जली ।  
 नैर्मृतीन्दिशमातिष्ठेदानीपातादजिह्वगः ॥१०४॥  
 खट्वाङ्गीचीरवासावाशमश्रुलोविजनेवने ।  
 प्राजापत्यंचरेत्कृच्छ्रमब्दमेकंसमाहितः ॥१०५॥  
 चान्द्रायणंवात्रीन्मासानभ्यस्येन्नियतेन्द्रियः ।  
 हविष्येण्यवाग्वावागुस्तत्पापनुत्तये ॥१०६॥

एतैर्वतैरपोहेयुर्महापातकिनोमलम् ।

उपपातकिनस्त्वेवमेभिर्नीनाविधेर्वतैः ॥१०७॥

उपपातकसंयुक्तोगोघ्नोमासंयवान्पिवेत् ।

कृतवापोवसेद्गोष्ठेचर्मणातेनसंवृतः ॥१०८॥

चतुर्थकालमग्नीयादक्षारलवणमितम् ।

गोमूत्रेणावरेत्तनानन्दोमासोनियतेन्द्रियः ॥१०९॥

दिवाऽनुगच्छेद्वास्तास्तुतिष्ठन्तूर्ध्वरजःपिवेत् ।

शुश्रूषित्वानमस्वृत्यरात्रौवीरासनंवसेत् ॥११०॥

तिष्ठन्तीष्वनुतिष्ठेत्तुव्रजन्तीष्वप्यनुव्रजेत् ।

आसीनामुतथासीनोनियतोवीतमत्सरः ॥१११॥

आतुरामभिशस्तांवाचोरथाघ्रादिभिर्भयैः ।

पतिताम्पंकलनांवासर्वोपायैर्विमोचयेत् ॥११२॥

उष्णोवर्षतिशीतेवामास्तेवातिवाभृशम् ।

नकुर्वीतात्मनस्त्राणंगोरकृत्वातुशक्तिः ॥११३॥

आत्मनोयदिवाऽन्येषांगृहेक्षेत्रेऽथवाखले ।

भक्षयन्तीन्नकथयेत्पिपवन्तंचैववत्सकम् ॥११४॥

अनेनविधिनायस्तुगोघ्नोगामनुगच्छति ।

सगोहृत्याकृतम्पापंत्रिभिर्मसैर्यपोहति ॥११५॥



- वृषभेकादशागावदद्यात्सुचरितव्रतः ॥ १ ॥  
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 एतदेव व्रतं कुर्यात्पपात्किनो द्विजाः ॥ १ ॥  
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 अवकीर्णितुकाणेन गर्दभेन चतुष्पथे ॥ १ ॥  
 पाकयज्ञविधानेन यजेत निर्ऋतिं निशि ॥ १११८ ॥  
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 वातेन्द्रगुरुवद्दीनां जुहुयात्सर्पिषा हुतीः ॥ १११९ ॥  
 कामतोरेतसः सेकं व्रतस्थस्य द्विजन्मनः ॥ १ ॥  
 अतिव्रतं व्रतस्याहुर्धर्मज्ञा ब्रह्मवादिनः ॥ ११२० ॥  
 मारुतम्पुः हूतं च गुरुम्पावकमेव च ॥ १ ॥  
 चतुरो व्रतिमोऽभ्येति ब्राह्मन्तेजोऽवकीर्णिनः ॥ ११२१ ॥  
 एतस्मिन्नेन सिप्राप्ते वसित्वा गर्दभाजिनम् ॥ १ ॥  
 सप्तागारां चरेद्भैक्षं स्वकर्म परिकीर्तयन् ॥ ११२२ ॥  
 तेभ्यो लब्धेन भक्षणेन वर्तयन्नेककालिकम् ॥ १ ॥  
 उपस्पृशंस्त्रिषवणत्वब्देन सविशुध्यति ॥ ११२३ ॥  
 जातिभ्रंशकरं कर्म कृत्वा न्यतममिच्छया ॥ १ ॥  
 चरेत्सान्तपनं कृच्छ्रं प्राजापत्यमनिच्छया ॥ ११२४ ॥

- संकरापात्रकृत्यामुभासंशोधनमेन्द्रवम् १  
 मलिनीकरणीयेषुतप्तश्रयाद्यावकव्यहम् ॥१२५॥  
 तुरीयोब्रह्महत्यायाःसत्रियस्यबधेऽस्मृतः १  
 वैश्येऽष्टमांशोवृत्तस्थेऽद्वैतेयस्तुषोऽशः ॥१२६॥  
 अकामतस्तुराजन्यंविनिपात्यद्विजोत्तमः १  
 वृषभैकसहस्रागादद्यात्सुचरितव्रतः ॥१२७॥  
 त्र्यब्दचरेद्वानियतोऽष्टीब्रह्महणोव्रतम् १  
 वसन्दूरतरेयामाङ्गुलमूलनिकेतनः ॥१२८॥  
 एतदेवचरेदब्दप्रायश्चित्तं द्विजोत्तमः १  
 प्रमाप्यवैश्यं वृत्तस्थन्दद्याच्चैकशतंगवाम् ॥१२९॥  
 एतदेवव्रतंकृत्स्नं षण्मासाञ्छूद्रहाचरेत् १  
 वृषभैकादशावाःपिदद्याद्विप्रायगाःसिताः ॥१३०॥  
 माजीरनकुलोहत्वाचाषम्मण्डूकमेवच १  
 श्वगोधोलूककाकांश्छूद्रहत्याव्रतंचरेत् ॥१३१॥  
 पयःपिवेत्त्रिरात्रंवायोजनंवाऽध्वनोव्रजेत् १  
 उपस्पृशेत्पुनर्वन्त्यांवासूक्तंवाऽद्वैतंजपेत् ॥१३२॥  
 जम्ब्रिकाष्णीयसीन्द्यात्सर्पहत्वाद्विजोत्तमः १  
 पलालभारकंषण्डेसैसकं चैकमाषकम् ॥१३३॥

- घृतकुम्भं वराहे तु तिलद्रोणे न्तुतिमिरो १  
 शुके द्विहायनं वत्सं क्रौंचं हत्वा त्रिहायनम् ॥१३४॥  
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 वानरं श्येनभासौ च स्पर्शयेद्वाङ्मणाय गाम् ॥१३५॥  
 वासो दद्यादयं हत्वा पञ्चनीलान्वृषाङ्गजम् १  
 अजमेघावनद्वाहं खरं हत्येकहायनम् ॥१३६॥  
 क्रयादांस्तु मृगान् हत्वा धेनुन्दद्यात्पयस्विनीम् १  
 अक्रयादान् वत्सतरीमुष्ट्रं हत्वा तु कृष्णलम् ॥१३७॥  
 जीनकार्मुकवस्तावीन् पृथग्दद्याद्दिशुद्वये १  
 चतुर्णामपि वर्णिनान्नारीर्हत्वा नवस्थिताः ॥१३८॥  
 दानेन बधनिर्णोकं सर्पादीनामशक्नुवन् १  
 एवैकशबरेत्कृच्छ्रं द्विजः पापापनुत्तये ॥१३९॥  
 अस्थिमतान्तु सन्तानां सहस्रस्य प्रमापणे १  
 पूर्णे चानस्य न स्थान्तु शूद्रहत्याव्रतं चरेत् ॥१४०॥  
 किञ्चिदेव तु विप्राय दद्यादस्थिमताम्बधे १  
 अनस्थ्नां चैव हिंसायां प्राणायामेन शुध्यति ॥१४१॥  
 फलदानान्तु वृक्षाणाञ्छेदने जप्यमृक्शतम् १  
 गुल्मवल्लीलतानां च पुष्पितानां च वीरुधाम ॥१४२॥

- अन्नाद्यजानांसन्नानारसजानांचसर्वशः १  
 फलपुष्पोद्भवानांचघृतप्राशोविशोधनम् ॥१४३॥  
 कृष्टजानामोषधीनांजातानांचस्वयंघने १  
 वृथात्मभेन्नुगच्छेद्द्वान्दिनमेकम्पयोव्रतः ॥१४४॥  
 एतैर्व्रतैरपोष्यस्यादेनोहिंसासमुद्भवम् १  
 ज्ञानाज्ञानकृतंकृत्स्नंशृणुतानाद्यभक्षणे ॥१४५॥  
 अज्ञानादारूणीम्पीत्वासंस्कारेणैवशुध्यति १  
 मतिपूर्वमनिर्देश्यम्प्राणान्तिकमितिस्थितिः ॥१४६॥  
 अपःसुराभाजनस्थामद्यभाण्डस्थितास्तथा १  
 पंचरात्रमपिवेत्पीत्वाशंखपुष्पोशृतम्पयः ॥१४७॥  
 स्पृष्ट्वादत्वाचमदिरांविधिवत्प्रतिगृह्यच १  
 शूद्रोच्छिष्टाश्चपीत्वाऽपःकुशवारिपिवेत्त्र्यहम् ॥१४८॥  
 ब्राह्मणस्तुसुरापस्यगन्धमाघ्रायसोमपः १  
 प्राणानप्सुत्रिरायम्यघृतम्प्राश्यविशुध्यति ॥१४९॥  
 अज्ञानात्प्राश्यविष्मूत्रंसुरासंस्पृष्टमेवच १  
 पुनःसंस्कारमर्हन्तित्रयोवर्णाद्विजातयः ॥१५०॥  
 वपनम्भेखलादण्डोभेक्ष्यचर्याव्रतानिच १  
 निवर्तन्तेद्विजातीनाम्पुनःसंस्कारकर्मणि ॥१५१॥

- अभोज्यानान्तुभुक्तान्नंस्त्रीशूद्रोच्छिष्टमेव च १  
जग्ध्वा मांसमभक्ष्यं च सप्तरात्रं यवान्पिपेत् ॥१५२॥  
शुक्तानि च कषायांश्च पीत्वामेध्यान्यपि द्विजः १  
तावद्भवत्यप्रयतो यावत्तन्नं त्रजत्यधः ॥१५३॥  
विद्वराहखरोष्ट्राणां गोमायोः कपिकाकयोः १  
प्राश्य मूत्रपुरीषाणि द्विजश्चान्द्रायणं चरेत् ॥१५४॥  
शुष्काणि भुक्तानि मांसानि भौमानि कवकानि च १  
अज्ञानं चैव शूनास्थमेतदेव व्रतं चरेत् ॥१५५॥  
क्रयादशूकरोष्ट्राणां कुक्कुटाणां च भक्षणं १  
नरकाकत्तराणां च तप्तकृच्छ्रं विशोधनम् ॥१५६॥  
मांसिकान्नन्तु योऽस्नीयादसमावर्तको द्विजः १  
सत्रीण्यहान्युपवसेदेकाहं चोदके वसेत् ॥१५७॥  
ब्रह्मचारी तु योऽस्नीयान्मधुमांसं कथंचन १  
सकृत्वा प्राकृतं कृच्छ्रं व्रतशेषं समापयेत् ॥१५८॥  
विउलकाकात्स्निग्धं जग्ध्वा श्वनकुलस्य च १  
केशकीटावपन्नं च पिबेद्बलमुवर्त्तिलाम् ॥१५९॥  
अभोज्यमन्नन्नान्नं च मात्मनः शुद्धिमिच्छता १  
अज्ञानभुक्तन्तु तार्यं शोधयन्वाप्याशुशोधनेः ॥१६०॥

- एषोऽनाद्यादनस्योक्तोऽवतानां विविधो विधिः १  
 स्तेयदोषापहर्तृणां व्रतानां त्रयतां विधिः ॥ १६१ ॥  
 धान्यान्नधनचौर्याणिकृत्वा कामाद्विजोत्तमः १  
 स्वजातीयगृहादेव कृच्छ्राब्देन विशुध्यति ॥ १६२ ॥  
 मनुष्याणान्तु हरणे स्त्रीणां क्षेत्रगृहस्य च १  
 कूपवापीजलानां च शुद्धिश्चान्द्रायणं स्मृतम् ॥ १६३ ॥  
 दद्याणामल्पसाराणां स्तेयं कृत्वा न्यवेश्मतः १  
 चरेत्सान्तपनं कृच्छ्रन्तन्निरीत्यात्मशुद्धये ॥ १६४ ॥  
 भक्ष्यभोज्यापहरणे या न शय्यासनस्य च १  
 पुष्पमूलफलानां च पंचगव्यं विशोधनम् ॥ १६५ ॥  
 तृणकाष्ठद्रुमाणां च शुष्कान्नस्य गुःस्य च १  
 चेलचर्माभिषाणां च त्रिरात्रं स्याद्भोजनम् ॥ १६६ ॥  
 मणिमुक्ताप्रवालानान्ताम्रस्य रजतस्य च १  
 अथःक्रास्योपलानां च द्वादशाहं कणान्नता ॥ १६७ ॥  
 कार्पासकोटजोर्णाणान्द्विशफैकशफस्य च १  
 पक्षिगन्धौषधीनां च रज्ज्वाभैव त्र्यहम्पयः ॥ १६८ ॥  
 एतैर्वर्तैरपोहेतपापं स्तेयकृतं द्विजः १  
 अगम्यागमनीयन्तुर्वर्तैरेभिरपानुदेत ॥ १६९ ॥

- गुरुतल्पव्रतं कुर्यादेतः सिद्धास्व योनिषु १  
 सख्युः पुत्रस्य च त्रीषु कुमारीष्वन्यजामुच ॥१७०॥  
 पैतृष्वसेयीभगिनीं स्वस्त्रीयाम्मातुरेव च १  
 मातुश्च भ्रातुस्तनयां गत्वा चान्द्रायणं चरेत् ॥१७१॥  
 एतास्तिष्ठन्तु भार्यार्थे नोपयच्छेत्तु बुद्धिमान् १  
 ज्ञातित्वेनानुपेयास्ताः पततिषु पयन्नधः ॥१७२॥  
 अमानुषांषु पुंषु उदक्यायामयोनिषु १  
 रेतः सिद्ध्वा जले चैव कृच्छ्रं सान्तपनं चरेत् ॥१७३॥  
 मेषु नन्तु समासेषु पुंसि योषिति वा द्विजः १  
 गोयानेऽमुदिवा चैव सवासाः स्नानमाचरेत् ॥१७४॥  
 चण्डालान्त्यन्त्रियोगत्वाभुक्त्वा च प्रतिगृह्य च १  
 पतत्यज्ञानतो विप्रो ज्ञानात्साम्यन्तु गच्छति ॥१७५॥  
 विप्रदुष्टांस्त्रियभर्तानि रन्ध्यादेकवेशमनि १  
 यत्पुंसः परदारेषु तत्रैनां चारयेद्धृतम् ॥१७६॥  
 साचेत्पुनः प्रदुष्येत्तु स द्यौ नोपयंत्रिता १  
 कृच्छ्रं चान्द्रायणं चैव तदस्याः पावनं स्मृतम् ॥१७७॥  
 यत्करोत्येकरात्रेण वृषलीसेवनाद्विजः १  
 तद्देशभुजपन्नित्यं त्रिभिर्वर्षैर्बोहति ॥१७८॥

- एषाम्पापकृतामुक्ताचतुर्णामपि निष्कृतिः ॥ १  
 पतितैः सम्प्रयुक्तानामिमाः शृणुत निष्कृतिः ॥ ११७९ ॥  
 संवत्सरेण पतति पतितेन सहा चरन् ॥ १  
 याजनाध्यापनाद्योनान्ननुयानासनाशनात् ॥ ११८० ॥  
 यो येन पतितेनैषां संसर्गयाति मानवः ॥ १  
 स तस्यैव व्रतं कुर्यात्तत्संसर्गविशुद्धये ॥ ११८१ ॥  
 पतितस्योदकं कार्यं सपिण्डैर्वान्धवैर्वहिः ॥ १  
 निन्दिते हनिसायाद्भेदात्पृथ्विगुरुसन्निधौ ॥ ११८२ ॥  
 दासीघटमपाम्पूर्णम्पर्यस्येत्प्रेतवत्पदा ॥ १  
 अहोरात्रमुपासीरन्नशौचम्बान्धवैः सह ॥ ११८३ ॥  
 निवर्त्तेरंभतस्मानुसम्भाषणसहासने ॥ १  
 दायाद्यस्य प्रदानं च यात्रा चैव हिलोकिकी ॥ ११८४ ॥  
 ज्येष्ठता च निवर्त्तेत ज्येष्ठावाप्यं च यज्जनम् ॥ १  
 ज्येष्ठांशम्प्राप्नुयाच्चास्ययवीयान्गुणतोऽधिकः ॥ ११८५ ॥  
 प्रायश्चित्ते तु चरिते पूर्णकुम्भमपान्नवम् ॥ १  
 तेनैव सार्द्धम्प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥ ११८६ ॥  
 सत्वप्सु तं घटम्प्रास्य प्रविश्य भवनं स्वकम् ॥ १  
 सर्वाणि ज्ञातिकां रीणि यथा पूर्वसमाचरेत् ॥ ११८७ ॥



- एतमेवविधिकुर्याद्योषित्सुपतितास्वपि ।  
 वस्त्रान्नपानन्देयन्तुवसेयुश्चगृहान्तिके ॥१८८॥  
 एनस्त्रिभिरनिर्णक्तिर्नीर्णकिंचित्सहाचरेत् ।  
 कृतनिर्णेजनांश्चैवनजुगुप्सेतकर्हिचित् ॥१८९॥  
 बालघ्नाश्चकृतघ्नाश्चविशुद्धानपिधर्मतः ।  
 शरणागतहन्तृश्चस्त्रीहन्तृश्चनसंवसेत् ॥१९०॥  
 येषान्द्विजानांसावित्रीनानृचेतयथाविधि ।  
 तांशारयित्वात्रीन्कृच्छ्रान्यथाविध्युपनाययेत् ॥१९१॥  
 प्रायश्चित्तंचिकीर्षन्तिविकर्मस्थास्तुयेद्विजाः ।  
 ब्रह्मणाचपरित्यक्तास्नेषामप्येतदादिशेत् ॥१९२॥  
 यदहर्हितेनार्जयन्तिकर्मणाब्राह्मणाधनम् ।  
 तस्योत्सर्गेणशुध्यन्तिजप्येनतपसेवच ॥१९३॥  
 जपित्वात्रीणिसावित्र्याःसहस्राणिसमाहितः ।  
 मासंगोष्ठेपयःपीत्वामुच्यतेऽसत्प्रतियहात् ॥१९४॥  
 उपयासकृशन्तन्तुगोत्रजात्पुनरागतम् ।  
 प्रणतम्परिपृच्छेयुःसाम्यंसौम्येच्छसीतिकिम् ॥१९५॥  
 सत्यमुक्त्वातुविप्रेषुविकिरेद्यवसंगवाम् ।  
 गोभिःप्रवर्तितेतीर्थेकुर्युस्तस्यपरियहम् ॥१९६॥

- वात्यानां याजनं कृत्वा परेषामन्त्यकर्म च १  
 अभिचारमहीनं च त्रिभिः कृच्छ्रैर्ब्रह्मपोहति ॥१९७॥  
 शरणागतम्परित्यज्य वेदं विप्लाव्य च द्विजः १  
 संवत्सरं यवाहारस्तत्पापमपसेधति ॥१९८॥  
 श्वश्रूगालखरैर्दष्टो याम्यैः क्रथाद्विरेष च १  
 न राश्वोश्च वराहैश्च प्राणायामेन शुध्यति ॥१९९॥  
 षष्ठान्नकालनामासं संहिता जप एव वा १  
 हामाश्रमा कलानित्यमपांक्तयानां विशोधनम् ॥२००॥  
 उग्रयानं समारम्भ्य खरयानन्नुत्तमः १  
 स्नात्वा तु विप्रो दिग्वासाः प्राणायामेन शुध्यति ॥२०१॥  
 विना द्विरप्सु वाऽप्यार्तः शरीरं सन्निवेस्य च १  
 स चेलो वहिराप्नुत्य गामालभ्य विशुध्यति ॥२०२॥  
 वेदोदितानां नित्यानां कर्मणां मम निव्रमे १  
 स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥२०३॥  
 हंकारश्चाक्षण्णम्योक्तान्वंकारं च गरीयसः १  
 स्नात्वाऽग्नौ न्नहः शेषमभिवाद्य प्रमादयेत् ॥२०४॥  
 नाऽऽयिन्वा नृणेनापि कण्ठे वा ब्रध्वं वा समा १  
 विवादे वा विनिर्जित्य प्रणिपत्य प्रमादयेत् ॥२०५॥

- अवगूर्यत्वब्दशतंसहस्रमभिहत्यच १  
जिघांसयाब्राह्मणस्यनरकम्प्रतिपद्यते ॥२०६॥  
शोणितंयावतःपांशून्संगृह्णातिमहीतले १  
तावन्यब्दसहस्राणिततकर्त्तानरकेवसेत् ॥२०७॥  
अवगूर्यचरेत्कृच्छ्रमतिकृच्छ्रग्निपानने १  
कृच्छ्रानिकृच्छ्रौकुर्वन्तिविप्रस्योत्पाद्यशोणितम् ॥२०८॥  
अनुक्तनिष्कृतानान्तुपापानामपनुत्तये १  
शक्तिंचावेक्ष्यपापंचप्रायश्चित्तम्प्रकल्पयेत् ॥२०९॥  
येरभ्युपायेरेनामिमानवोयपकर्षन्ति १  
तान्योऽभ्युपायान्वक्ष्यामिदेवर्षिपितृमेवितान् ॥२१०॥  
अहम्प्रानन्त्यहंसार्यंअहमद्यादयाचितम् १  
अहम्परंचनाम्नीयात्प्राजापत्यंचरन्दिजः ॥२११॥  
गोमूत्रंगोमयंक्षीरन्दधिसर्पिःकुशोदकम् १  
एकरात्रोपवासकृच्छ्रंस्तपनंस्मृतम् ॥२१२॥  
एकेयंयासमश्नीयात्अहाणित्राणिपूर्ववन् १  
अहंचोपवसेदन्त्यमतिकृच्छ्रंचरन्दिजः ॥२१३॥  
तप्तकृच्छ्रंचरन्विप्रोजलक्षीरघृतानिलान् १  
प्रतिअहम्पिवेदुष्णान्सकृत्स्नायीसमाहितः ॥२१४॥

- यतात्मनोऽप्रमत्तस्य द्वादशाहमभोजनम् १  
 पराक्रान्तामकृच्छ्रोऽयं सर्वपापापनोदनः ॥२१५॥  
 एकैकं ह्रासयेत्पिण्डं कृष्णशुक्ले च वर्द्धयेत् १  
 उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥२१६॥  
 एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे १  
 शुक्लपक्षादिनियतश्च चान्द्रायणं व्रतम् ॥२१७॥  
 अष्टावष्टौ समश्नीयात्पिण्डान्मध्यन्दिने स्थिते १  
 नियतात्मा हविषा शीयति चान्द्रायणं चरन् ॥२१८॥  
 चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः १  
 चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम् ॥२१९॥  
 यथा कथंचित्पिण्डानान्ति स्रोः शीतीः समाहितः १  
 मासेनाश्ननहविषस्य चन्द्रस्यैति सलोकताम् ॥२२०॥  
 एतद्गुद्रान्तथादित्यावसवश्चाचरन् व्रतम् १  
 सर्वाकुशलमांक्षायमरुतश्च महर्षिभिः ॥२२१॥  
 महाथाहृतिभिर्होमः कर्तव्यः स्वयमन्वहम् १  
 अहिंसा सत्यमक्रोधमार्जवं च समाचरेत् ॥२२२॥  
 त्रिरह्नन्निर्निशायाश्च सवासाजल्माविशेत् १  
 त्वांशूद्रपतितां चैव नाभिभाषेत कर्हिचित् ॥२२३॥

- स्थानासनाभ्यांविहरेदशक्तोऽधःशयीतवा १  
 ब्रह्मचारीव्रतीचस्याहुरदेवद्विजार्चकः ॥२२४॥  
 सावित्रीचजपेन्नित्यम्पवित्राणिचशक्तितः १  
 सर्वेष्वेवव्रतेष्वेवम्प्रायश्चित्तार्थमादृतः ॥२२५॥  
 एतेर्द्विजानयःशोध्याव्रतेराविष्कृतेनसः १  
 अनाविष्कृतपापांस्तुमंत्रैर्होमैश्चशोधयेत् ॥२२६॥  
 ख्यापनेनानुतापेनतपसाध्ययनेनच १  
 पापकृन्मुच्यतेपापात्तथादानेनचापदि ॥२२७॥  
 यथायथानरोऽधर्मस्वयंकृत्वानुभाषते १  
 तथातथात्वचेवाहिम्नेनाधर्मेणमुच्यते ॥२२८॥  
 यथायथाभनस्तस्यदुष्कृतंकर्मगर्हति १  
 तथातथाशरीरन्तत्रेनाधर्मेणमुच्यते ॥२२९॥  
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- यस्मिन्कर्मण्यस्यकृतेमनसःस्यादलाघवम् ॥ १ ॥  
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 तपसैव प्रपश्यन्ति त्रैलोक्यं स चराचरम् ॥ २३६ ॥  
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- तपमेवविशुद्धस्यत्रात्मणस्यदिवीकसः ।  
 इज्याप्रतिगृह्णन्तिकामान्संवर्द्धयन्तिच ॥२४२॥  
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 तथैववेदानृषयस्तपसाप्रतिपेदिरे ॥२४३॥  
 इत्येतत्तपसोदेवामहाभाग्यम्प्रचक्षते ।  
 सर्वस्यास्यप्रपश्यन्तस्तपसःपुण्यमुत्तमम् ॥२४४॥  
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 नाशयन्त्याशुपापानिमहापातकजान्यपि ॥२४५॥  
 यथेधस्तेजसावद्विःप्राप्तन्निर्दहतिक्षणात् ।  
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 अतर्जुर्हरहस्यानाम्प्रायश्चित्तंनिबोधत ॥२४७॥  
 स्याद्वृत्तिप्रणवकाःप्राणायामास्तुषोऽश ।  
 अपिभ्रणहणम्मासात्पुनन्त्यहरहःकृताः ॥२४८॥  
 कोत्संजप्त्वापइत्येतद्वासिष्ठंचप्रतीत्युचम ।  
 माहित्रंशुद्धवत्यश्चसुरापोपिविशुध्यति ॥२४९॥  
 सकृज्जप्त्वास्याधामीयंशिवसंकल्पमेवच ।  
 अपहृत्यमुवर्णन्तुक्षणाद्भवतिनिर्मलः ॥२५०॥

- हविष्यन्तीयमभ्यस्यनतमंहृतीति च १  
जपित्वा पौरुषं सृजन्मुच्यते गुरुतत्पगः ॥२५१॥  
एनसां स्थूलसूक्ष्माणां चिकीर्षन्नपनोदनम् १  
अवेत्यृचं जपेदब्दं यत्किंचिदमितीति वा ॥२५२॥  
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जपं स्तरत्समन्दीयं पूयते मानवव्यहात् ॥२५३॥  
सोमारौद्रन्तु बह्वेनामासमभ्यस्य शुध्यति १  
स्रवन्त्यामाचरन् स्नानमर्थ्यम्णामिति च त्र्यृचम् ॥२५४॥  
अब्दार्द्धमिन्द्रमित्येतदेन स्वीसप्तकं जपेत् १  
अप्रशस्तन्तुकृत्वा सुमासमासीत भिक्षुभुक् ॥२५५॥  
मंत्रैः शाकलहोमार्थैरब्दं हुत्वा घृतं द्विजः १  
सुगुर्वप्यपहन्त्येनो जप्त्वा वानमदत्यृचम् ॥२५६॥  
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अभ्यस्याब्दं पावमानीर्भक्षाहारो विशुध्यति ॥२५७॥  
अरण्ये वा त्रिरभ्यस्य प्रयतो वेदसंहिताम् १  
मुच्यते पातकैः सर्वैः पराकैः शोधितस्त्रिभिः ॥२५८॥  
त्र्यहन्तृपवसेद्युक्तस्त्रिरद्वौभ्युपयन्नपः १  
मुच्यते पातकैः सर्वैस्त्रिर्जपित्वा यमर्पणम् ॥२५९॥



यथाऽश्वमेधः क्रतुरादसर्वपापापनोदनः ॥ १ ॥  
 तथाऽश्वमर्षणं मूक्तं सर्वपापापनोदनम् ॥ २६० ॥  
 हत्वा लोकानपीमांस्त्रीनश्नन्नपियतस्ततः ॥ १ ॥  
 ऋग्वेदन्धारयन्विप्रो नैनः प्राप्नोति किञ्चन ॥ २६१ ॥  
 ऋक्संहितां त्रिरभ्यस्य यजुषां वासमाहितः ॥ १ ॥  
 साम्नां वासरहस्यानां सर्वपापैः प्रमुच्यते ॥ २६२ ॥  
 यथा महाहृदं प्राप्य क्षिप्तं लोष्टं विनश्यति ॥ १ ॥  
 तथा दुश्चरितं सर्ववेदे त्रिवृतिमञ्जति ॥ २६३ ॥  
 ऋचो यजुषि चान्यानि सामानि विविधानि च ॥ १ ॥  
 एष मे यन्निवृद्धे दोयो वेदे न स वेदवित् ॥ २६४ ॥  
 आश्रयन् त्र्यक्षरम्ब्रह्म त्रयीयस्मिन् प्रतिष्ठिता ॥ १ ॥  
 स गुह्योऽन्यन्निवृद्धे दोयस्तं वेदसवेदवित् ॥ २६५ ॥

॥ इति मानवेधर्मशास्त्रे भृगुप्रोक्तायां संहितायाम् ॥

॥ एकादशोऽध्यायः ॥

॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायांद्वादशोऽध्यायः ॥

चातुर्वर्ण्यस्यकृत्स्नोऽयमुक्तो धर्मस्त्वयानघ ॥ १ ॥  
 कर्मणाम्फलनिर्वृतिं शंसनस्तत्त्वतः पराम् ॥ ११ ॥  
 सतानुवाच धर्मात्मा महर्षिन्मानवो भृगुः ॥ १ ॥  
 अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम् ॥ २ ॥  
 शुभाशुभफलं कर्ममनोवाग्देहसम्भवम् ॥ १ ॥  
 कर्मजागतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥  
 तस्येह त्रिविधस्यापित्र्यधिष्ठानस्य देहिनः ॥ १ ॥  
 दशलक्षणयुक्तस्य मनोविद्यात्प्रवर्तकम् ॥ ४ ॥  
 परद्रवेष्वभिध्यानम्मनसा निष्ठचिन्तनम् ॥ १ ॥  
 वितथाभिनिवेशश्च त्रिविधं कर्ममानसम् ॥ ५ ॥  
 पारुथ्यमनृतं चैव पैशुन्यं चापि सर्वशः ॥ १ ॥  
 असम्बद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥  
 अदत्तानामुपादानं हिंसा चैवाविधानतः ॥ १ ॥  
 परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ ७ ॥

- मानसम्मनसेवायमुपभुङ्क्ते शुभाशुभम् ।  
 वाचावाचाकृतं कर्म कायेनैव च कारिकम् ॥८॥  
 शरीरजैः कर्मदोषैर्यातिस्थावरतान्नरः ।  
 वाचिकैः पश्चिमृगताम्मानमेरन्त्यजातिताम् ॥९॥  
 वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।  
 यस्येते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥१०॥  
 त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।  
 कामक्रोधोतु संयम्य ततः सिद्धिं निश्च्युति ॥११॥  
 योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रवक्षते ।  
 यः करोति तु कर्माणि स भूतात्मोच्यते बुधेः ॥१२॥  
 जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनाम् ।  
 येन वेदयते सर्वं सुखन्दुःखं च जन्ममु ॥१३॥  
 तावुभौ भूतसम्पत्तौ महान् क्षेत्रज्ञ एव च ।  
 उच्चावचेषु भूतेषु स्थितन्तं बाध्यतिष्ठतः ॥१४॥  
 असंख्यामूर्तं यस्तस्य निष्पतन्ति शरीरतः ।  
 उच्चावचानि भूतानि स ततं चेष्टयन्ति याः ॥१५॥  
 पंचभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनान् नृणाम् ।  
 शरीरं यात नार्थीयमन्यदुत्पद्यते ध्रुवम् ॥१६॥

- तेनानुभूयतायामीःशरीरेणेहयातनाः १  
 तास्वेवभूतमात्रासुप्रलीयन्तेविभागशः ॥१७॥  
 सोऽनुभूयासुखोदकीन्दोषान्विषयसंगजान् १  
 यपेतकल्मषोऽभ्येतितावेवोभौमहोजसौ ॥१८॥  
 तौधर्मम्पश्यतस्तस्यपापंचातन्द्रितौसह १  
 याभ्याम्प्राप्नोतिसम्पृक्तःप्रेत्येहचसुखसुखम् ॥१९॥  
 यद्याचरतिधर्मसंप्रायशोऽधर्ममल्पशः १  
 तैरेवचावृतोभूतैःस्वर्गेसुखमुपाप्नुते ॥२०॥  
 यदितुप्रायशोऽधर्मसेवतेधर्ममल्पशः १  
 तैर्भूतैःसपरित्यक्तोयामीःप्राप्नोतियातनाः ॥२१॥  
 यामीस्तायातनाःप्राप्यसजीवोवोतकल्मषः १  
 तान्येवपंचभूतानिपुनरभ्येतिभागशः ॥२२॥  
 एतादृष्टाऽस्यजीवस्यगतीःस्वेनैवचेतसा १  
 धर्मतोऽधर्मतश्चैवधर्मेदध्यात्सदामनः ॥२३॥  
 सत्त्वंरजस्तमश्चैवत्रोन्विद्यादात्मनोगुणान् १  
 यैर्बाप्येमान्स्थितोभावान्महान्सर्वानशेषतः ॥२४॥  
 योयदेपांगुणोदेहेसाकल्येनातिरिच्यते १  
 सतदातहुणप्रायन्तंकरोतिशरीरिणम् ॥२५॥

- सत्यंज्ञानन्तमोक्षानंरागद्वेषोरजःस्मृतम् १  
 एतद्व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥२६॥  
 तत्रयत्प्रीतिसंयुक्तं किंचिदात्मनिलक्षयेत् १  
 प्रशान्तमिवशुद्धाभंसत्यन्तदुपधारयेत् ॥२७॥  
 यन्नुदुःखसमायुक्तमप्रीतिकरमात्मनः १  
 तद्रजोप्रतिषेधंविद्यात्सततंहारिदेहिनाम् ॥२८॥  
 यन्मुष्यान्मोहसंयुक्तमव्यक्तंविषयात्मकम् १  
 अप्रतर्क्यमविशेष्यन्तमस्तदुपधारयेत् ॥२९॥  
 त्रयाणामपिचैतेषां गुणानांयः फलोदयः १  
 अव्योमध्यां जघन्यश्चतुर्भुजश्चक्षुःशेषतः ॥३०॥  
 वेदाभ्यासस्तपोज्ञानंशौचमिन्द्रियनियमः १  
 धर्मक्रियात्मचिन्ताचसत्त्विक्गुणलक्षणम् ॥३१॥  
 आरम्भश्चिताधैर्यमसत्कार्यपरिग्रहः १  
 विषयोपसेवाचाजस्रंराजसंगुणलक्षणम् ॥३२॥  
 लोभःस्वप्नोऽधृतिःक्रौर्यन्नास्तिक्यमभिन्नवृत्तिता १  
 याचिष्णुताप्रमादश्चतामसंगुणलक्षणम् ॥३३॥  
 त्रयाणामपिचैतेषां गुणानां त्रिषु तिष्ठताम् १  
 इदं सामासिकं ज्ञेयं त्रयं शो गुणलक्षणम् ॥३४॥

- यत्कर्मकृत्वाकुर्वन्कुरिथं वैवलज्जति १  
 तज्ज्ञेयं विदुषा सर्वन्तामसंगुणलक्षणम् ॥३५॥  
 येनास्मिन्कर्मणालोके ख्यातिमिच्छन्ति पुष्कलाम् १  
 न च शोचत्यसंपत्तौ तद्विज्ञेयन्तुराजसम् ॥३६॥  
 यत्सर्वेणेच्छन्ति ज्ञातुं यन्नलज्जति वाचरन् १  
 येन तु यतिचात्मा स्य तत्सत्त्वगुणलक्षणम् ॥३७॥  
 तमसोलक्षणं कामो रजसस्त्वर्थ उच्यते १  
 सत्त्वस्य लक्षणं धर्मः श्रेष्ठ्यमेवायथोत्तरम् ॥३८॥  
 येन यांस्तु गुणेनैषां संसारान्प्रतिपद्यते १  
 तान्समामेन वक्ष्यामि सर्वस्यास्य यथावत्समम् ॥३९॥  
 देवत्वं सान्त्विकायान्मिमनुयत्वं च राजसाः १  
 तिर्यक्त्वं तामसानित्यमिन्येषां त्रिविधा गतिः ॥४०॥  
 त्रिविधा त्रिविधेषां तु विज्ञेया गौणिका गतिः १  
 अधमामध्यमाभ्यां च कर्मविद्याविशेषतः ॥४१॥  
 स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः १  
 पशवश्च मृगाश्चैव जघन्यातामसी गतिः ॥४२॥  
 हस्तिनश्चतुरंगाश्च शूद्रास्तेच्छाश्च गर्हिताः १  
 सिंहाश्वाघावराहाश्च मध्यमातामसी गतिः ॥४३॥

- चारणाश्चमुपणीश्चपुरुषाश्चैवदात्मिकाः १
- रक्षांसिचपिशाचाश्चतामसीषूत्रमागतिः ॥४४॥
- ब्रह्मामन्त्रानटाश्चैवपुरुषाःशस्त्रवृत्रयः १
- दूतपानप्रसक्ताश्चजघन्याराजसीगतिः ॥४५॥
- राजानःक्षत्रियाश्चैवराक्षांचैवपुरोहिताः १
- वाद्युद्धप्रधानाश्चमध्यमाराजसीगतिः ॥४६॥
- गन्धर्वागुह्यकायक्षाविवुधानुचराश्चये १
- तथैवाप्सरसःसर्वााराजसीषूत्रमागतिः ॥४७॥
- तापसायतयोविप्रायेचयैमानिकागणाः १
- नक्षत्राणिचदेत्याश्चप्रथमासान्विकीगतिः ॥४८॥
- यज्वानःऋषयोदेवावेदाज्योतीषिवत्सराः १
- पितरश्चैवमाध्याश्चद्वितीयासान्विकीगतिः ॥४९॥
- ब्रह्माविश्वमृजोधर्मोमिहानयक्तमेवच १
- उन्नमासान्विकीमेतांगतिमाहुर्मनीषिणः ॥५०॥
- एषसर्वःसमुद्दिष्टस्त्रिप्रकारस्यकर्मणः १
- त्रिविधस्त्रिविधःकृत्स्नःसंसारःसार्वभौतिकः ॥५१॥
- इन्द्रियाणाम्प्रसंगेनधर्मस्यासेवनेनच १
- पापान्संयान्तिसंसारानविद्वांसोऽनराधमाः ॥५२॥

- यांयांयोनिन्तुजीवोऽयंयेनयेनेहकर्मणा १  
 क्रमशोयातिलोकेऽस्मिंस्तत्रत्सर्वंनिबोधत ॥५३॥  
 बहून्वर्षगणान्धोरान्नरकान्प्राप्यतत्क्षयात् १  
 संसारान्प्रतिपद्यन्तेमहापातकिनस्त्विमान् ॥५४॥  
 श्वश्रुकरस्वरोष्ट्राणांगोऽजाविमृगपक्षिणाम् १  
 चण्डालपुच्छशानांचब्रह्महायोनिमृच्छति ॥५५॥  
 कृमिकोटपतंगानांविड्भुजांचैवपक्षिणाम् १  
 हिंसाणांचैवसम्भ्रानांसुरापोब्राह्मणोव्रजेत् ॥५६॥  
 लताऽहिसरटानांचतिरश्चांशुचारिणाम् १  
 हिंसाणांचपिशाचानांस्तेनोविप्रःसहस्रशः ॥५७॥  
 नृणगुल्मलतानांचक्रथादान्दंष्ट्रिणामपि १  
 क्रूरकर्मकृतांचैवशतशोगुह्यतत्पगः ॥५८॥  
 हिंसाभवन्तिक्रथादाःकृमयोऽभक्ष्यभक्षिणः १  
 परस्परादिनःस्तेनाःप्रेतान्त्यक्षीनिषेविणः ॥५९॥  
 संयोगम्पतितेर्गत्वापरस्यैवचयोषितम् १  
 अपहृत्यचविप्रस्वम्भवतिब्रह्मराक्षसः ॥६०॥  
 मणिमुक्ताप्रवालानिहृत्वालोभेनमानवः १  
 विविधानिचरत्नानिजायतेहेमकर्तृषु ॥६१॥



- धान्यंहृत्वाभवत्याखुःकांस्यंहंसोजलंस्त्वः १  
 मधुदंशःपयःकाकोरमंश्चानकुलोपृतम् ॥६२॥  
 मांसंगृध्रोवपाम्महुस्तैलन्तैलपयःखगः १  
 चारीवाकस्तुलवणम्बलाकाशकुनिर्दधि ॥६३॥  
 कोशेयन्तित्रिरिहृत्वाक्षीमंहृत्वातुददुरः १  
 कार्पासतान्तवंक्रौंचोगोधागांवाग्गुदोगुडम् ॥६४॥  
 कुङ्कुन्दरिःशुभानगन्धान्पत्रशाकन्तुवर्हिणः १  
 स्वावित्कृतान्नंविधिमकृतान्नन्तुशल्यकः ॥६५॥  
 वकोभवतिहृत्वाग्निंगृहकारीद्युपस्करम् १  
 रक्तानिहृत्वावासांसिजायनेजीवजीवकः ॥६६॥  
 वृकोमृगेभंबाघोःश्वम्फलमलन्तुमर्कटः १  
 त्वामृशःस्तोककोवारियानान्युष्ट्रःपशुनजः ॥६७॥  
 यज्ञातद्वापरद्रव्यमपहत्यबलान्नरः १  
 अवश्यंयानितितिर्यक्त्वंजग्ध्वाचेवाहुतंहविः ॥६८॥  
 त्रियोऽप्येतेनकल्पेनहृत्वादोषमवाप्नुयुः १  
 एतेषामेवजन्तूनाम्भार्यात्वमुपयान्तिताः ॥६९॥  
 स्वेभ्यःस्वेभ्यस्तुकर्मभ्यभ्युतावर्णात्तनापदि १  
 पापान्संमृत्युसंसारानप्रेथनायान्तिशत्रुषु ॥७०॥

वान्ताशयुत्कामुखःप्रेतोविप्रोर्धर्मात्स्वकाद्भुतः १

अमेध्यकुणपाशीचक्षत्रियःकटपूतनः ॥७१॥

मैत्राक्षज्योतिकःप्रेतोवैश्योभवतिपूयभुक् १

चैलाशकश्चभवतिशूद्रोर्धर्मात्स्वकाद्भुतः ॥७२॥

यथायथानिषेवन्तेविषयान्विषयात्मकाः १

तथातथाकुशलतातेषान्तेषूपजायते ॥७३॥

तेभ्यासात्कर्मणान्तेषाम्पापानामल्पबुद्धयः १

सम्प्राप्नुवन्तिदुःखाणितामुतास्विहयोनिषु ॥७४॥

तामित्रादिषुचोमेषुनरकेषुविवर्त्तनम् १

असिपत्रवनादीनिबन्धनच्छेदनानिच ॥७५॥

विविधाश्चैवसम्पोडाःकाकोलकैश्चभक्षणम् १

करम्भवानुकातापान्कुम्भीपाकाश्चदारणान् ॥७६॥

सम्भवांश्चवियोनापुदुःखप्रायासुनित्यशः १

शीतातपाभिघातांश्चविविधानिभयानिच ॥७७॥

असकृद्भवासेषुवासंजन्मचदारणम् १

बन्धनानिचकष्टानिपरप्रेथत्वमेवच ॥७८॥

बन्धुप्रियवियोगांश्चसंवासंचैवदुर्जनैः १

द्रव्यार्जनंचनाशंचमित्रामित्रस्यचार्ष्ण्यम् ॥७९॥

- जरां चैवाप्रतीकाराणाधिभिन्नोपपीडनम् १  
 क्लेशाश्चिविविधास्तांस्तान्मृत्युमेवचदुर्जयम् ॥८०॥  
 यादृशेनतुभावेनयद्यत्कर्मनिषेवते १  
 तादृशेनशरीरेणतत्तत्फलमुपाप्नुते ॥८१॥  
 एषसर्वःसमुद्दिष्टःकर्मणावःफलोदयः १  
 नैःश्रेयसंकर्मविधिविप्रस्येमन्निबोधत ॥८२॥  
 वेदाभ्यासस्तपोज्ञानमिन्द्रियाणांचसंयमः १  
 अहिंसागुरुसेवाचनिःश्रेयसकरम्परम् ॥८३॥  
 सर्वेषामपिचैतेषांशुभानामिहकर्मणाम् १  
 किंचिच्छ्रेयस्करतरंकर्मोक्तिम्पुरुषम्प्रति ॥८४॥  
 सर्वेषामपिचैतेषामात्मज्ञानम्परंस्मृतम् १  
 तद्व्ययंसर्वविद्यानाम्प्राप्यतेस्वमृतन्ततः ॥८५॥  
 षण्णामेषान्तुसर्वेषांकर्मणाम्प्रेत्यचेहच १  
 श्रेयस्करतरंज्ञेयंसर्वदाकर्मवैदिकम् ॥८६॥  
 वैदिकेकर्मयोगेतुसर्वाण्येतान्यशेषतः १  
 अन्तर्भवन्तिब्रह्मशस्तस्मिंस्तस्मिन्क्रियाविधौ ॥८७॥  
 सुखाभ्युदयिकंचैवनेःश्रेयसिकमेवच १  
 प्रवृत्तंचनिवृत्तंचद्विविधंकर्मवैदिकम् ॥८८॥

- इहचामुत्रवाकाम्यम्प्रवृत्तंकर्मकीर्त्यते १  
 निष्कामंज्ञानपूर्वन्तुनिवृत्तमुपदिश्यते ॥८९॥  
 प्रवृत्तंकर्मसंसेधदेवानामेतिसाम्यताम् १  
 निवृत्तंसेवमानस्तुभृतान्यत्येतिपंचवै ॥९०॥  
 सर्वभूतेषुचात्मानंसर्वभृतानिचात्मनि १  
 समम्पश्यन्नात्मयाजीस्वाराज्यमधिगच्छति ॥९१॥  
 यथोक्तान्यपिकर्माणिपरिहायद्विजोत्तमः १  
 आत्मज्ञानेशमेचस्याद्देदाभ्यासेचयत्नवान् ॥९२॥  
 एतद्विजन्मसाफल्यम्ब्राह्मणस्यविशेषतः १  
 प्रार्थेतकृतकृत्योहिद्विजोभवतिनान्यथा ॥९३॥  
 पितृदेवमनुष्याणांवेदश्शुःसनातनम् १  
 अशक्यंचाप्रमेयंचवेदशास्त्रमितिस्थितिः ॥९४॥  
 यावेदवाद्याःस्मृतयोयाश्चकाश्चकुष्ठयः १  
 सर्वास्तानिष्फलाःप्रेत्यतमोनिष्ठाहिताःस्मृताः ॥९५॥  
 उत्पद्यन्तेचवन्तेचयान्यतोऽन्यानिनानिचित् १  
 तान्यवीक्ष्यालिकतयानिष्फलान्यनृतातिच ॥९६॥  
 चातुर्वर्ण्यत्रयोलोकाश्चत्वारंशाश्चमाःपृथक् १  
 भूतम्भवद्भविष्यच्चसर्ववेदात्प्रसिध्यति ॥९७॥

- शब्दःस्पर्शरूपरसगन्धश्चपञ्चमः १  
 वेदादेवप्रसूयन्तेप्रभूतिगुणकर्मतः ॥९८॥  
 विभर्तिसर्वभूतानिवेदशास्त्रं सनातनम् १  
 तस्मादेतत्परम्भन्येयञ्जन्तोरस्यसाधनम् ॥९९॥  
 सैनापत्यंचराज्यंचदण्डुनेतृत्वमेवच १  
 सर्वलोकाधिपत्यंचवेदशास्त्रविदर्हति ॥१००॥  
 यथाजातबलोवद्विर्हत्यार्द्रानपिद्रुमान् १  
 तथादहतिवेदज्ञःकर्मजन्दोषमात्मनः ॥१०१॥  
 वेदशास्त्रार्थतन्वज्ञोयत्रतत्राश्रमेवसन् १  
 इहैवलोकेतिष्ठन्सब्रह्मभूयायकल्पते ॥१०२॥  
 अज्ञेभ्योयन्थिनःश्रेष्ठायन्थिभ्योधारिणोवराः १  
 धारिभ्योज्ञानिनःश्रेष्ठज्ञानिभ्योयवसायिनः ॥१०३॥  
 तपोविद्याचविप्रस्यनिःश्रेयसकरम्परम् १  
 तपसाकित्विषंहन्तिविद्ययाभृतमश्नुते ॥१०४॥  
 प्रत्यक्षंचानुमानंचशास्त्रंचविविधागमम् १  
 त्रयंमुचिदितंकार्यन्धर्ममुद्धिमभीप्सता ॥१०५॥  
 आर्षन्धर्मोपदेशंचवेदशास्त्राविरोधिना १  
 यस्तर्केणानुसन्धतेसधर्मवेदनेतरः ॥१०६॥

- नैःत्रेयसमिदं कर्मयथोदितमशेषतः १  
 मानवस्यास्यशास्त्रस्यरहस्यमुपदिश्यते ॥१०७॥  
 अनाम्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत् १  
 यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशंकितः ॥१०८॥  
 धर्मेणाधिगतो येस्तु वेदः स परिवृंहणः १  
 तेशिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥१०९॥  
 दशावरावापरिषद्यन्धर्मम्पारकल्पयेत् १  
 त्र्यवरावाऽपि वृत्तस्थानन्धर्मनविचालयेत् ॥११०॥  
 त्रैविद्यो हेतुकस्तर्कानैस्तो धर्मपाठकः १  
 त्रयश्चात्र मिणः पूर्वे परिषत्स्याद्दशावरा ॥१११॥  
 ऋग्वेदविद्य जुर्विन्नसामवेदविदेव च १  
 त्र्यवरापरिषज्ज्ञेया धर्मसंशयनिर्णये ॥११२॥  
 एकोऽपि वेदविद्वर्मयं ब्रह्मस्येद्विजोत्तमः १  
 स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ॥११३॥  
 अव्रतानाममंत्राणां जातिमात्रोपजीविनाम् १  
 सहस्रशः समेतानाम्परिषत्त्वं न विद्यते ॥११४॥  
 यं वेदन्ति ततो भूतामस्वीधर्ममतदिदः १  
 तत्पापं शतधा भूत्वा तद्भक्तुं ननु गच्छति ॥११५॥

- एतद्बोधिहितं सर्वन्निःश्रेयसकरम्परम् १  
 अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम् ॥११६॥  
 एवं स भगवान् देवलोकानां हितकाम्यया १  
 धर्मस्य परमं गुह्यं मेदं सर्वमुक्तवान् ॥११७॥  
 सर्वमात्मनिसम्पश्येत्सद्वासन्नसमाहितः १  
 सर्वद्यात्मनिसम्पश्यन्नाधर्मे कुरुते मनः ॥११८॥  
 आत्मेव देवताः सर्वाः सर्वमात्मन्यवस्थितम् १  
 आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥११९॥  
 त्वंसन्निवेशयेत्त्वेषु चेष्टनस्पर्शने नित्यम् १  
 पत्तिदृष्टयोः परन्ते जः स्नेहेऽप्योगां च मूर्तिषु ॥१२०॥  
 मनसीन्दुग्दिशः श्रोत्रे क्रान्ते विष्णुम्बले हरम् १  
 वाचग्निग्निमित्रमुत्सर्गे प्रजने च प्रजापतिम् ॥१२१॥  
 प्रशासितारं सर्वेषामणीयां समणोरपि १  
 स्वप्नाभं स्वप्नधीगम्यं विद्यान्मृगं षम्परम् ॥१२२॥  
 एतमेवेदं नित्यग्निम्ननुमन्ये प्रजापतिम् १  
 इन्द्रमेके परे प्राणमपरे ब्रह्मशाश्वतम् ॥१२३॥  
 एष सर्वाणि भूतानि पञ्चभिर्बाह्यमूर्तिभिः १  
 जन्मवृद्धिक्षयेर्नित्यं संसारयति चक्रवत् ॥१२४॥

३०८

द्वादशोऽध्यायः

एवंयःसर्वभूतेषुपश्यत्यात्मानमात्मना १

ससर्वसमतामेत्यब्रह्माभ्येतिपरम्पदम् ॥१२५॥

इत्येतन्मानवंशास्त्रभृगुप्रोक्तम्पठन्दिजः १

भवत्याचारवान्नित्यंयथेष्टाम्प्राप्नुयात्ततिम् ॥१२६॥

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॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ द्वादशोऽध्यायः ॥

॥ इतिमनुसंहितासमाप्ता ॥

॥ शुभम्भूयात् ॥

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NOTES ON THE TEXT.

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## GENERAL NOTICE OF THE TEXT.

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IN undertaking to print the *Institutes of MENU* in their original language, it became a matter of the first importance to collect as many manuscripts as could be obtained, and to have the power of collating the rest at pleasure. The difficulties attendant upon such an enterprise were, it will be evident, much enhanced by the distance, which my regular duties at this College forced me to be at from the press, during the printing of the greatest portion of the work. In editing Oriental works in the East, much aid is derived from native assistants: but in this country, every deficiency found in the compositor must be supplied by the editor; for the former is often ignorant of the very names and powers of the letters of the language in which the work is to be printed. Errours of the gravest nature must consequently be the result without the most unceasing watchfulness; and more particularly at the commencement of the undertaking. At length something like a language of the nursery arises between the editor and the compositor, which in the course of the progress of the work enables them to come to a mutual understanding of what is required. This answers on all common occasions; but is insufficient, and often useless,  
in

in all anomalous cases. To remedy an evil of such magnitude, and which seemed to set all hope of accuracy at defiance, I contrived the following plan. All the *Dēva Nāgarī* types were arranged according to their classes and combinations, and every character, whether single or compound, was numbered. A copy of the alphabet thus arranged was put into the hands of the compositor, and, when any correction was to be made, the shape and number of the letter were specified in the margin of the proof-sheet. The result I trust will be found to be, that the present work will bear a fair comparison, for typographical accuracy, with most Oriental publications.

As my object was to make the text as clear and easy for the student as was consistent with the rules laid down by native grammarians, I have introduced the *ardd'hácāra*, or apostrophe (◌'), in every instance where the strict rule of grammar would authorise its insertion; namely, wherever a final आ, ए, or ओ was followed by an initial अ. At the same time it is right to state that, from an inspection of different mss. as well as of the Sanscrit works printed in India, it seems to be introduced at pleasure, wherever any final vowel is followed by an initial अ. To have imitated the native copyists in this deviation from grammar, would have been to introduce confusion instead of clearness into the text. Its admission being simply to point out that an initial vowel अ had been elided, we cannot, with any pretension to accuracy, allow its being inserted where two vowels are in a state of coalescence, or where an initial अ is preceded by a dissimilar vowel; as in the following instances,

instances, which are taken from the Calcutta edition of *MENU*, viz. ब्राह्मणस्याभृगम् Chap. iv. v. 167, स्रवत्यन्नीकृतम् Chap. ii. v. 74, and elsewhere.

Though the Calcutta edition has been made the foundation for the present text, I have, after a careful comparison with several mss. assumed to myself, the right of an editor, to substitute whatever I conceived a better reading. As often as this has been the case, I have stated my reasons for making the emendation in the notes. Perhaps some scholars will be of opinion, that this power ought to have been exercised more frequently than has been done. It appears to me, however, that very considerable caution should be shewn in altering the texts of ancient works. Anomalous forms of grammar and diction may have been admissible at the period in which they were composed, of which grammars make no record, or with which we are unacquainted from our imperfect knowledge of original treatises on the subject. I refer to the notes for many particulars that will elucidate and support this remark.

The Calcutta edition of *MENU*, published by BA'BU' RA'M, though perhaps the most accurate of the works printed at his press, has many errors. Some relate to the text itself, others arise from the slovenly and indistinct manner in which the natives of Bengal Proper sound certain letters, and which consequently extends to the indifferent use of one for the other in writing, as a ज्ञ for a य, and a व for a व, and *vice versa*. The irregular use of the last two letters for one another extends, nearly, to every verse in that edition. Many errors result from carelessness

ness in the correction of the press. A list of them is subjoined to that edition; but it is so defective, that it might have been omitted without any essential loss to the work.

Having made the above remarks upon the Calcutta edition, it is but just to state, that that work is, for a native publication, very respectably edited. This latter remark, when contrasted with what has been before observed, conveys no inconsistency or contradiction; for it will be obvious that the business of collating, emending, and printing MSS. is too novel in its nature in India, to have formed those habits in the inferior scholars, who would have the charge of preparing them for the press, to admit even a reasonable presumption, that that degree of skill has been yet attained which is essential to the restoration of the text of an ancient author. Having stated this, I feel it but due to myself, to say, that I mean not by such a remark to be supposed to infer that the present text is faultless. Much I have no doubt remains to be done; and a comparison with other MSS. will help to clear up any difficulties that still remain.

From the good sense displayed by CULLU'CA BHATTA in his comment on MENU, styled *Menwart'ha Muctávali*, it is much to be regretted, that we have not a copy containing the undoubted text as restored by him. Had we this, little I am convinced would then be required in the way of emendation; for it appears to me that there is much reason to believe, that self-conceited and ignorant transcribers have occasionally tampered with the text as printed in the Calcutta edition. Thus the manuscript No. II.,  
does

does not always agree with that edition about certain words, though there is a perfect conformity between them in the *dicta* of the legislator. A reference to the remarks made upon No. II. will explain this subject.

In conformity with the mode practised in Bengal, the exact and definite nasal character, suitable to the case, has been occasionally printed. This has been more particularly attended to at the end of a hemistich, where the definite letter ऋ has been uniformly printed instead of the *anuswāra* (•), as often as the verse ended with it. We are very nearly placed, with regard to Oriental printing, in the same situation as the first inventors of the art; and it appears to me that the editors of the works printed in Calcutta have shewn their good sense in making use of the proper and definite nasal letter, wherever their space would admit it. The unequalled perfection of the Sanscrit alphabet consists in its containing a definite representative of every sound in the language; and it would be to show ourselves insensible of its merits over every other system of orthography, if we did not take advantage of its exactness, whenever there was no other reason to be adduced against it, but the careless habits of copyists. In following the plan of the Calcutta editors no rule of grammar is violated, and we are thereby enabled to bring the opinions of the natives themselves in support of the mode adopted in this work.

## NOTES.

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THE following description is designed to explain the nature of the authorities consulted in the course of printing this work.

### No. I.

The Calcutta edition of the text of MENU, accompanied by the admirable comment of CULLU'CA BHATTA, styled *Menwariha Muctávali*. The preceding GENERAL NOTICE contains every remark I have thought necessary to make upon this edition.

### No. II.

A very valuable manuscript of the text of MENU, accompanied by the comment of CULLU'CA BHATTA. This is one of the numerous MSS. presented by H. T. Colebrooke Esq. to the East-India Company. It is marked J. <sup>p.</sup>177, in the catalogue of their library. This manuscript appears to me to be that which was followed by the editors of the Calcutta edition. The agreement between them is too remarkable, not to have arisen from the one having been subservient to the other; either the Calcutta edition has been printed from this, or the latter has

been corrected subsequently from it. In many cases where this copy agreed with the other mss. it has been altered, and these changes agree entirely with the text in the Calcutta edition; though it occasionally happens that such alterations are not emendations of the text. As they have been made with a very glossy ink they are easily detected.

It is not an ancient copy, and will be quoted as No. II.

### No. III.

For this valuable copy I am indebted to the kindness of Mr. Charles Wilkins, who lent it to me out of his private collection. He had it copied for him by a Maharatta *pandit*, who was afterwards employed by Sir William Jones. The large and beautiful copy of the *Rāmāyana*, which is now in the library of the Royal Society, was transcribed by this copyist. The work in question is written in a very handsome and elegant hand. The words are released from their *sandhi*, and stand apart. It contains only the text; but I do not think it was copied from that established by CULLU'CA BHATTA; neither are its readings the same as those given by ME'D'HA'TITHI. There are many redundant verses, and frequent substitution of synonymous terms for those found in the Calcutta edition; but with these exceptions there is a general agreement with the latter work. When quoted, it will be called "Mr. Wilkins' manuscript, or copy."

No.



## No. IV.

I consider this manuscript as the most valuable check upon the Calcutta edition it has been in my power to consult. It is one of those presented to the East-India Company by the GAIKAWA'R, and was evidently copied out for that purpose. Hence it has not had the advantage of being corrected and collated in the course of perusal; but its errors are merely those of a man who did not understand what he was copying, though careful in the execution of his work. The mistakes are confined to obscure compound letters, which are easily understood by the help of the Calcutta edition itself. There is often a surprising agreement between it and that work, even when all other authorities differ; an agreement so remarkable, that it would almost lead to a suspicion that it had been copied from it, if there were not occasionally the most remarkable discrepancies. Very often it has served to point out that an *anuswāra* had been omitted in the Calcutta edition. But its chief use, as being an independent text from the Western side of India, will be obvious, when it is remembered, that all the other copies were written on the Bengal or Eastern side of the peninsula, and may possibly have been copied in regular succession from one another; thereby perpetuating and multiplying errors of the most serious nature. It contains some verses that are not adopted by CULLU'CA BHATTA; and there are occasionally some couplets deficient: it has no comment. Whenever alluded to in  
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the notes, it will be quoted as the "Bombay copy, or manuscript."

#### No. V.

This is one of the mss. presented by Mr. H. T. Colebrooke to the East-India Company, and is included in two volumes: the first, marked J. <sup>1</sup>, contains the first six chapters, and the second, J. <sup>2</sup>, comprises the last six chapters. It is a very carefully written manuscript, in a singularly compact and mature hand. The diphthongs are written like those of the provincial alphabet of Bengal; and the shape of the letters may be considered an approximation between the *Dēva Nāgarī* and the *Bengālī*. I conjecture that it may have been written on the Western or North-Western side of India, as the letters  $\text{ॠ}$  and  $\text{ॡ}$  are frequently substituted for each other. Its date, which was written at the same time with the rest of the work, and found at the end of the ninth chapter, is 1648 of the *Sanvat*; which makes it 232 years old (A. D. 1824).

This work contains the text and comment of ME'D'HA'-TITHI, the son of VI'RA SWA'MI', whose name is written at the end of each chapter. It is a very valuable manuscript, though deficient in many places, owing to its having been copied from an incomplete or defaced work. Its deficiencies are marked by blanks. Its readings are in general very good; but it, in common with the other two copies of ME'D'HA'-TITHI, differs extremely in the eighth chapter from the other mss. But these differences, and the deficiencies, will be best observed in the course  
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of perusing the notes. It likewise contains in several places redundant verses.

If a conjecture might be offered, with regard to ME'D'HA'-TITHI's comment and text, as appearing in this copy and in Nos. VI. and VII. it would be, that in the frequent transcriptions the work had undergone, (a proof of its antiquity), the labours of CULLU'CA BHATTA were rendered necessary, not merely for the purpose of giving a more clear and concise explanation of the text of MENU, but in reality to re-establish its true readings. No two comments of any authors can vary more in manner, and perhaps, in merit, than those of ME'D'HA'-TITHI and CULLU'CA BHATTA. The prolixity and obscurity of the former, and the conciseness, clearness, and precision of the latter, quite justify the high eulogium pronounced upon it by Sir William Jones, in his preface to the English translation. It is sometimes very curious to observe how CULLU'CA BHATTA follows his predecessor; very often adopting his particular terms, when he agrees with him, and condensing in an admirably clear and masterly style, the jut of the other's remarks. His good sense is equally shewn in entering into detailed explanations of any obscure expression, though ME'D'HA'-TITHI had, perhaps, been extremely concise in its elucidation, or altogether silent. Yet it very often happens that the prolixity of ME'D'HA'-TITHI explains a technical or local expression, of which the *European* student might seek for in vain in the Dictionaries; and which CULLU'CA has left unnoticed, from conceiving, perhaps,

that it was familiarly understood, and required no interpretation.

These two volumes will be quoted as No. V.

#### No. VI.

I have under this number classed two volumes, the first containing the first six chapters, and the latter the remaining six. They are of those presented to the East-India Company by Mr. H. T. Colebrooke. The first volume is marked in the catalogue of the East-India Company's Library, J. 233; the second J. 201. They contain the text and comment of *ME'D'HA'TITHI*. Though I have ranged them together for the sake of reference, the first volume is a much older and better written work than the second; yet there is a great resemblance between them. They form together a valuable work: when quoted here they will be called No. VI.

#### No. VII.

Under this head I have included four volumes, the first of which, marked J. 198, contains the three first chapters, the second, numbered J. 199, comprises the fourth, fifth, sixth and seventh. In the third volume, J. <sup>d.</sup>200, are the eighth, tenth and eleventh chapters. The ninth chapter, marked J. 142, forms a distinct volume, and the twelfth is altogether wanting. It is one of those presented by Mr. H. T. Colebrooke, to the East-India Company. When copied originally, this work was extremely faulty, but it has been collated, and there is  
not

not a page without a dozen obliterations, often of whole lines. It is very frequently imperfect. This likewise contains the text and gloss of ΜΕ'D'ΗΑ'ΤΙΤΗΙ, and will be quoted as No. VII.

#### No. VIII.

This manuscript contains only the last six chapters, with the exception of the ninth, of the text and comment of ΜΕ'D'ΗΑ'ΤΙΤΗΙ, and was presented to the East-India Company by Mr. H. T. Colebrooke, and is marked J, 149. It has been of little or no use, being destitute of any marks or divisions to distinguish the text from the comment. By occasional marginal insertions, it would seem to have been collated, but, like No. VII., it is full of obliterations.

N.B. I had not possession of Nos. V., VI., VII. and VIII., till the fifth chapter was printed off; but Mr. C. J. Mickle of the East-India Company's library, with the most obliging readiness, occasionally consulted them for me, and sent a transcript of any reading I was desirous of comparing with the authorities I had by me.

#### No. IX.

A manuscript belonging to the collection of the late Sir William Jones, and now in the possession of the Royal Society, containing but the text of ΜΕΝΥ. It is marked *a* 37, and has occasionally the meaning of a word in latin, apparently in the hand-writing of its former possessor. It is noted as "*imperfect*" in the catalogue made

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out by Mr. Wilkins. It, as well the next (*b* 37), was occasionally consulted, when I happened to be in town; but neither of them was of any essential use.

No. X.

This is in the same collection as the foregoing, and is marked *b* 37. It is described as "*very imperfect*" by Mr. Wilkins. This and the former, when quoted, will be alluded to as *a* or *b* 37. R. S., or of the Royal Society's library.

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When the text of the Calcutta edition agreed with Mr. Wilkins' manuscript and Sir W. Jones' translation, it was considered to be good, and generally no further collation took place; except in cases where there was reason to doubt of the grammatical form of a word; but when there appeared a disagreement, further reference was made to the other authorities, and the differences discovered are recorded in the following notes.

## CHAP. I.

Verse 4, hemistich 2. In the Calcutta edition the strict CHA grammatical forms, deducible from the rules of euphony, are generally printed; in such cases I have preferred following it to copying the more popular and familiar modes. Thus, in this hemistich we find in that edition महर्षीच्चयताम् compounded of महर्षीन् श्रूयताम्.

V. 20, h. 2. The form यावतिथः is not found, as a derivative, among the terminations in Mr. Wilkins' grammar; but it occurs in Forster's Essay, pages 584, 596, and 648, as an irregular suffix to form nouns of number, weight, and measure. The technical termination is termed तिथ. The final त् of the words ending in वत् is dropped. This termination may be subjoined to the following words, viz. एतावत्, गण, तावत्, पूग, यावत्, बहु, and संघ.

V. 38, h. 1. I have not deviated from the Calcutta edition in the form मेघाञ्च, in which the ° seems indifferently used for the *anuswāra*, when followed by a sibilant. Perhaps it may be here employed on account of the preceding heavy letter.

V. 55, h. 1. The Bombay ms. and that of Mr. Wilkins, read तमोयदा instead of तमोयं; but Nos. II. V. VI. and VII. agree with the Calcutta, and the present, text.

V. 59, h. 2. All other authorities differ from the text, the Calcutta edition, and No. II. in giving सर्वमेव instead

CHAP. I. of सर्वमेघः; but I have preserved the reading in the Calcutta edition, taking it for granted, that when the sense was good, and agreed with Sir William Jones' translation, such readings would be, most likely, those that were sanctioned by the authority of CULLU'CA BHATTA. It is only when I have had reason to think that *his* text had been altered that I have ventured to make an emendation.

V. 64, h. 2. The Bombay ms. agrees with Mr. Wilkins' in reading तावता in the second hemistich for तावतः. Nos. II. V. and VII. however, agree with the present text.

V. 72, h. 2. The Calcutta edition reads तावतीरात्रिमेवच, thus making a false concord. All the other authorities agree with our text. The ms. No. II. was originally the same as the rest; but has subsequently been altered to तावतीरात्रिमेवच which would be more correct than the Calcutta edition, if the accusative were required. But it will be clear that the last half of the hemistich is not under the same government as अहन्, but is quite independent, being merely supplied, as is remarked by CULLU'CA, to complete the verse. The reader will notice, that in the measure of sixteen syllables to the hemistich, in which this work is composed, the foot which contains eight syllables generally comprises a complete sense in itself. This peculiarity has often been of use in ascertaining the sense and genuineness of the text.

V. 81, h. 2. The Calcutta edition, and the ms. No. II. agree in reading प्रतिवर्त्तते while all the other authorities



give उपवर्त्तते. The former reading seems most analogous, CHAP. I as the idea of a *return* conveyed by प्रति seems peculiarly apt for the sense of the verse, “ *No advantage reverts to man by iniquity.*” It will be seen in the course of the notes, that the prepositions are frequently interchanged in the Calcutta edition; and the editors of that work have often made mistakes in substituting निः for नि. This has not been from oversight, because the same alteration had been previously made in No. II., but fortunately (as has been already stated) in a glossy ink, which admits of their being easily observed.

V. 83, h. 2. All the authorities differ from the Calcutta edition and No. II. They all read त्वेषावयः in the second hemistich, for त्वेषामायुः; the difference, however, is quite immaterial.

V. 89, h. 2. I have put the word प्रसक्तिः as found in all the authorities, in the accusative case, it being clearly under the government of अकल्पयत् in the preceding verse. In the Calcutta edition and in No. II. it is spelt as if derived from शक् “ *be able,*” but it will be evident that it should be from the root षञ्ज् “ *adhere,*” (see Chap. IV. v. 16 and elsewhere); the passage implying “ *non-attachment to sensualities.*” The other authorities likewise give समादिशत् for समासतः.

V. 106, h. 2. All the other mss. differ from the Calcutta edition and No. II. and give सततं for आयुषं; but Nos. V. VI. and VII. agree with those two in reading निःश्रेयसं, while the Bombay and Mr. Wilkins’ ms. read नैःश्रेयसं. In verses 334 of Chap. IX., and 82, 83, and 107

of

CHAP. I. of Chap. xii. may be seen similar phrases: both forms are correct.

V. 112, h. 2. The Calcutta edition, contrary to No. II. reads कल्पः in the nominative case, and puts its adjective in the same case to agree with it; but it is clearly an error, for कल्पः in common with all the other things enumerated, is in the accusative case, and is governed by उक्तवान् of v. 118. The Bombay and Mr. Wilkins' MS. support No. II. This verse, and several more at the end of this chapter, are wanting in the copies of ME'D'HA-TITHI's text and comment.

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## CHAP. II.

CHAP. II. Verse 33, hemistich 2. The Bombay copy gives मनोरमं for मनोहरं; in this it is supported by that of Mr. Wilkins, but all the others agree with the text. The latter epithet is extremely common, pervading the dialects; but the former is less frequent.

V. 44, h. 2. In Mr. Wilkins' MS. and in Nos. V. VI. and VII. सूत्रिकं occurs for सौत्रिकं, but the Bombay copy has सूत्रकं. Frequent variations of a similar nature will be observed to occur in the course of the notes. The other authorities agree with the text.

V. 63, h. 2. Mr. Wilson's dictionary gives प्राचीनावीती instead of प्राचीनजावीती. Mr. Wilkins' and the Bombay MS. Nos. V. and VII. read प्राचीनमावीती, thus interposing

a म to eke out the measure, which is effected in the text CHAP. II. by the inherent vowel अ. Nos. II. and VI. agree with the Calcutta edition and the text.

V. 74, b. 2. The Calcutta edition and No. II., from which that work was most probably printed, read the last word of this couplet विशीर्यति in the *parasmaipada*, or active form, as if it belonged to the fourth conjugation, while the other authorities have विशीर्यते. All the lists of roots in my possession, viz. those of Mr. Wilkins, Mr. Wilson, Foster, and those of Dr. Carey in the *Bengali* and *Déva Nágari* characters, state the root शृ "injure" to be of the ninth conjugation. To suppose the Calcutta edition and No. II. to be right, we must allow the root to belong to the fourth conjugation, and the lists to be defective. I have followed the other authorities; first, because they are the most numerous, and harmonize with the lists of roots and the grammars; and secondly, because if the root should eventually be found to be of the fourth conjugation, the form विशीर्यते will still be correct, as there is not the least difference of form between the *átmanépada*, or middle voice, of the fourth conjugation and the passive voice. It must not be omitted, that the form विशीर्यति, as if it belonged to the fourth conjugation, is found in the comment of the Calcutta edition and in No. II., Chap. III. v. 226. The sense too seems to require a neuter, and not a passive verb.

It is to be remarked, that the fourth conjugation contains the great body of the neuter verbs, while at the same time it is that which in its middle voice is identical

CHAP. II. tical, in form, with the passive. My object is now to shew, that whatever purpose is effected by the letter य, which is the distinctive sign of the passive voice, is equally accomplished by the same letter for the fourth conjugation. In all languages there are certain verbs that might be almost indifferently classed under the passive or neuter voice; and such instances frequently occur in *MÉNU*, the elucidation of which has led me to lengthen this note.

The verb जायते "*he is born*," is classed by the Sanscrit grammarians in the fourth conjugation, though, had they ranged it with the passive verbs, it would not have been changed in the slightest degree in form. That they have not done so shews the correctness of their notions of grammar. Dr. Johnson, in his Dictionary of the English Language, states that the verb "*to be born*" is neuter-passive. The verb is originally passive, for when all its parts are supplied, it means "*to be borne by a mother*;" but in its popular and elliptical use, being employed without any reference to its agent, as when we say, "*he was born last year*," it becomes truly a neuter verb, for it then merely affirms the first appearance of a child in the world. The verb *nascor*, in latin, may be contested as belonging to the passive by its form, and to the neuter by its use; for it answers the stipulations of a deponent verb, which requires a *passive* form without a passive signification. The French derivative of *nascor*, i. e. *naître*, is laid down to be neuter in the dictionary of the French Academy. In *Hindustání* the passive and some other verbs are conjugated with *jáná* "*to go*," and none but  
neuter

neuter ones with *hóná* "to be;" and in that language "to be born" is *paidá hóná*, and therefore *neuter*. Thus we see that we have the analogy of language for considering "to be born" as *neuter* by its use, whatever may be the conclusion we come to by a reference to its derivation. CHAP. II.

Perhaps the following reason for the solution of the equivocal nature of some *neuter* verbs may be of service, as affording a clue for determining their classification, and to shew *why* there is that similarity between the fourth conjugation and the passive voice in Sanscrit.

Both the subject in the passive and *neuter* voice have no *will* or *choice* in the action implied by the verb: thus, in the sentence "he dies," the subject is affected by a STATE over which he has no controul, and which he would resist if he could; and in that of "he is killed," he suffers from an ACTION he cannot avoid. In both these instances the subject is exposed to but one result, independent of his *will*; the having or not having which, constitutes the real distinction in all animal sufferings and actions. Hence I conceive it is, that there is such a similarity between the fourth conjugation and the passive voice, for whether the subject of the verb be exposed to a *state*, or to an *action*, which is unavoidable, he must be the *object*. If a conjecture might be offered as to the sense of the increment य, which forms the passive and the fourth conjugation, I would say, that it is connected with या or इ "go," and that it fills the same office in Sanscrit which is done by the derivative *jáná* "to go," in *Hindustáni* and the other dialects.

To

CHAP. II. To define the distinction in doubtful cases between a neuter and a passive verb, we have therefore only to consider whether the subject suffers from a *state* or an *action*; that is, whether there is the agency of an individual, or of natural causes, in producing the effect implied by the verb.

But if it be necessary, on the one hand, to distinguish accurately between the passive and the neuter, it is equally important to discriminate between the neuter and the intransitive verb, in nice and doubtful cases; for the neuter verb holds an intermediate place between the passive and the intransitive: and here again the same test will give us the true definition; namely, if the action implied by the verb depends upon its subject, we may be certain it is not neuter, and that the verb is consequently either transitive or intransitive. Had a rule of this kind, which would afford a logical arrangement, been kept in view, we should not have our grammarians differing about the nature of neuter verbs. That they have been much perplexed in making distinctions, upon imperfect grounds of judgment, may be seen by referring to Mr. Lindley Murray's *English Grammar*, on the Verb. The presence or absence of volition in the nominative can alone enable us to determine the nature of the verb, and consequently by that test are we to be guided whether the nominative is the *agent* or the *object*. Upon this view of the matter I have arranged the different verbs as follows: and have given examples, lest any doubt should arise as to their classes.

VOLUNTARY.

## VOLUNTARY.

## CHAP. II.

The Nominative THE AGENT.	{	Intransitive,	as <i>He runs, stands, sits.</i>
		Transitive,	— <i>He kills, strikes, &amp;c.</i>
		Reflective,	— <i>He kills, &amp;c. (himself)</i>
		Causal,	— <i>He causes to kill, strike, &amp;c.</i>

## INVOLUNTARY.

The Nominative THE OBJECT.	{	Impersonal,	as <i>It rains, thunders, snows, &amp;c.</i>
		Neuter,	— <i>He dies, sleeps, drowns, &amp;c.</i>
		Passive,	— <i>He is killed, struck, &amp;c.</i>
		Causal Passive,—	<i>He is caused to be killed, &amp;c.</i>

V. 84, h. 2. A considerable difficulty presented itself in selecting the proper reading in the second hemistich of this verse, owing to the disagreement of authorities. I have, in consequence, followed the Calcutta edition. For the word दुष्करं Mr. Wilkins' ms. Nos. II. V. VI. and VII. give अक्षरं, but the Bombay ms. has अक्षयं. I did not venture to alter the Calcutta text, because its very dissimilarity made me doubtful whether the editors of that work had not referred to some decisive authority by which they had been guided. If a conjecture might be allowed as to the true reading, it would be for अक्षरं, because it makes a sort of pun; which the scholar will often observe in similar passages in MENU; though the comment of CULLU'CA BHATTA, in No. II. seems rather to support अक्षयं.

V. 101, h. 2. I was kindly favoured by Mr. A. W.

CHAP. II. Von Schlegel with critical remarks on the first portion of this work : they extend to the end of v. 93 of the fourth chapter. The mistakes of the press which he noted, had been previously discovered ; in some cases, even the leaves in which they occurred had been cancelled before the receipt of his letter containing his remarks. These, therefore will be unnoticed ; but such as relate to emendations of the text I shall quote in their proper places, with the exception of one or two, which from their nature very naturally led him into error, as he had no comment to consult. The first of that gentleman's critical remarks relates to the expression सम्यगृक्षविभायनात्, which he suggests should be सम्यगृक्षविभायनात्. I quote his own words : " Car la fin du second vers doit répondre à celle du premier : l'une et l'autre fois l'ablatif gouverné par la preposition आङ् doit exprimer ici le *terminus ad quem*, et आ + ऋ fait अर्." This remark is perfectly grammatical in principle ; and the reading approved of by Mr. Schlegel is found in Mr. Wilkins' ms. Nos. VI. and VII. : but, on the other hand, the reading of our text is confirmed by the Calcutta edition, No. II. the Bombay copy, and the very ancient copy No. V. What causes me to hesitate in at once adopting Mr. Schlegel's emendation is the circumstance of so many authorities reading the other way, and the possibility of सम्यक् itself governing the fifth case, like other words of similar formation ending in अञ्च्, as प्राक् in प्राङ्नाभिवर्द्धनात् MENU, Chap. II. v. 29, h. 1. This part of grammar requires



quires much elucidation, and a list of particles, with the cases they govern would be of great service to the scholar. CHAP. II.

V. 115, h. 1. A mistake is made in the Calcutta edition, where विद्यान्नियत is printed, but all the authorities give विद्यानियत, "*thou mayest know of subdued organs*;" thus agreeing with the translation.

V. 120, h. 1. There seems to be a little uncertainty whether there are two modes of spelling उर्ध्व. Some mss. give उर्ध्व, but very rarely. The first form is alone found in Mr. Wilson's dictionary. I think the former mode most classical, and it is found in several mss. particularly in the Bombay copy.

V. 136, h. 2. An *arka* was omitted in the Calcutta edition, after बन्धुः which is in the nominative case, in common with all the other things enumerated. No. II. has it written subsequently in a different ink and handwriting. It is found in all the others.

V. 156, h. 2. The learned translator has rendered विदुः "*they considered*;" but the sense rather requires a present signification, for which this fifth tense is commonly employed. See Mr. Wilkins' Gram. p. 174.

V. 163, h. 1. बुध्यते is the form commonly adopted in the Calcutta edition for बुध्यते; but as the form ध्य is equally good and more simple than the द्य, it has been invariably adopted. The form ध्य is found in all the authorities except the Calcutta edition and No. II.

V. 169, h. 1. } The reader will observe that the last

V. 171, h. 2. } vowel of the word मौंजी has been made short

CHAP. II. short in these two verses to answer the measure. This circumstance is noticed by CULLU'CA BHATTA in his comment.

V. 177, h. 2. In the Calcutta edition and in No. II. we find शुक्लानि for शुक्लानि, both in the text and comment. The Bombay ms. would seem to support the Calcutta edition, if it were not remembered, that in compound letters, from their equivocal nature in manuscripts, no dependence can be placed upon them, when they are not supported by the sense and the etymology. But in many cases the letter त in that and other mss. is written very like ल, when compounded with another letter. The other authorities give शुक्लानि, which is confirmed by the sense of the comment, by Mr. Wilson's Dictionary, and by Sir William Jones' translation. If further proof were required, we have that of the Calcutta edition itself, and of No. II., with all the others in Chap v. v. 10, and elsewhere.

V. 204, h. 1. I cannot find any authority for वस्तर, as found in the Calcutta edition and in No. II., and the same orthography is given in the comment. Whether it is an error of the press cannot be easily determined ; but the text has been printed प्रस्तर, to agree with every other authority and the dictionaries.

V. 206, h. 2. The Calcutta edition has वाधर्मीन् instead of वाधर्मीन्. The latter reading has been adopted, being supported by all the mss.

V. 223, h. 1. समाचारेत् in the Calcutta edition is decidedly an error, being both contrary to grammar and

and to the measure of the verse; I have therefore printed CHAP. II.  
समाचरेत्.

V. 249, h. 2. Mr. Schlegel suggests that नचेहँजायते should be न चेह जायते. All the mss. however agree with our text.

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### CHAP. III.

Verse 10, hemistich 2. Mr. Schlegel has very correctly CHAP. III. remarked, that the first foot of this verse contains *nine* syllables; and that the reading must therefore be false. He is supported by Nos. V. VI. and VII., which read तन्वोष्ट्र केशदशनाम्. It is remarkable, that the very words of the text have been adopted by CULLU'CA in his comment; the same have been translated by Sir W. Jones, and are found in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. The reading of Nos. V. VI. and VII. would afford a different sense; namely, "*of delicate lips, hair and teeth.*" At the time this passage was printed I was not in possession of the three last authorities; and if I had, I should have been perplexed to know which reading to have followed; as my intention has been to restore the text as established by CULLU'CA BHATTA. May we not suppose that a false quantity or a redundant syllable may have been made by the original compiler?

V. 30, h. 1. An error of the press occurs in the  
4 R first

CHAP. III. first part of this couplet in the Calcutta edition, which causes a doubt as to the real reading intended by its editors. If we suppose that सहतो "they two together," was meant instead of सहनौ which makes no sense, then this emendation will be unsupported by any other authority; for all read सहोभौ "both together," not even excepting No. II. I have in consequence adopted the latter reading.

V. 33, h. 1. It is worthy of remark, that छित्वा is found with only one त in all the authorities. This is undoubtedly an error, as the root is छिद् "to cut in two." The same reason cannot be urged for this anomaly which can be advanced for सत्त्व, which appears to be by long use, as correct as सत्त्व. The latter word has such a common use that it would be natural to write it in a contracted form; but छित्वा being a participle of only casual application, the rejection of the second त can only have arisen from the wish of transcribers to save themselves trouble. In one other place in Menu, where it occurs, it is equally contracted.

V. 57, h. 1. Contrary to all the other mss. and Sir W. Jones' translation, both No. II. and the Calcutta edition read विनश्यन्ति in the plural, though the sense requires the verb in the singular number to agree with its own nominative. The necessary correction has therefore been made in this work.

V. 67, h. 2. Mr. Schlegel suggests that चान्वाहिकीं would be preferable to चान्वाहिकी; but the latter reading is found in every ms. The former mode of spelling applies to आद्विकी as derived from अहन्, "a day;" but the

present word is apparently the attributive of अन्वहं "daily," CHAP. III and is I think quite correct. The form अन्वहं, may be seen in Chap. II. v. 167, h. 2., and elsewhere.

V. 68, h. 1. The word which is printed in the text चुह्नी is done so in conformity with the Calcutta edition, No. II. V. and the Bombay ms.; but Nos. VI. VII. and Mr. Wilkins' ms. read चुह्नी, which is supported by the *Amera Cōsha*, and Mr. Wilson, and is preferred by Mr. Schlegel. Though the form which has been adopted is not in either of those collections, I believe it to be admissable and perhaps more ancient than the other, which is merely its less guttural sound. It occurs in the dialects with the aspirate after the ल, as if it were spelt *chulhá*, a proof of the former existence of the aspirate, and strongly supporting the Calcutta edition. Thus we find the word चिह्न *chihna* always written and sounded *chinha* in the dialects. We should very speedily curtail and limit the words in this language if we allowed no forms to be correct but those found in the *Cōshas*; I have therefore, on the above authorities, retained this variety in the orthography. In the same hemistich Mr. Schlegel suggests that अपस्कर might be preferable to उपस्कर; but all the authorities support the latter word.

V. 81, h. 1. Mr. Schlegel has very accurately shewn that there is a false quantity in the first foot, which as it now stands ends thus ~ ~ ~, and must therefore be wrong; and he very happily suggests that it may be right to read अर्चयेतपीन्. In this emendation he is supported by Nos. V. VI. and VII. and the Bombay copy seems to have intended

CHAP. III. intended the same reading, but there is a fault in the passage: a न being given instead of त, and the *arka* not being very clear. No. II. had, originally, the same reading, but has been corrected into अर्चयेत्षीन् by the same hand and in the same ink as the rest of the work. Mr. Wilkins' ms. confirms this last reading. In the present text we have a mistake, which is likewise found in the Calcutta edition, where the passage reads as with us अर्चयेत्षीन्, with a short for a long, agreeably to the usual orthography of the word ऋषिः. To allow Mr. Wilkins' ms. and the correction in No. II. to be right, we must suppose that ऋषिः may have its first syllable long, either by right, or by poetical licence; and we at once settle the question that अर्च may be of the common form, which Mr. Wilkins (in his list of roots) states is allowed to be so only by some authorities. I very much incline to Mr. Schlegel's emendation, and the reading of Nos. V. VI. and VII.

V. 83, h. 2. The word किञ्चित् in the neuter is found in this verse in the Calcutta edition, and in Nos. II. and VII. The verse is wanting in No. V., but all the others agree in giving कञ्चित्, which is the right reading, as it agrees in the accusative with the masculine noun दिजं. It has been corrected in No. VI.

V. 93, h. 2. Considerable discrepancies prevail with regard to the word मूर्तिः which the Calcutta edition and all the authorities except the Bombay copy and No. VI. read without the *visarga*. It has subsequently been inserted in Mr. Wilkins' ms., and is clearly required by the sense, as तेजोमूर्तिः is a *bahuvrihi* or compound epithet.

V.

V. 100, h. 1. The word शिल being only found in the CHAP. III. neuter in the Dictionaries, Mr. Schlegel proposes that we should probably read शिलानि instead of शिलान्. All the authorities read as it is printed, except No. II. which has शिलाम्, which it again repeats as the catch-word to the comment.

V. 105, h. 2. The Calcutta edition is unsupported by the context or by any of the authorities in reading प्राप्ताः in the plural: it should be प्राप्ताः. वसन् by mistake has been printed for वसेत्, which is the reading of every authority except the Calcutta edition, This error is likewise noticed by Mr. Schlegel.

V. 106, h. 2. An error has crept into the Calcutta edition, in giving वा in the second hemistich of this verse. The sense so clearly requires that we should read च with all the authorities, that this substitution in the Calcutta edition must be by an oversight.

V. 107, h. 1. In substituting उपासनम् for उपासनाम् I have only followed every authority except the Calcutta edition. No. II. was the same as the others originally, but has been altered to agree with the Calcutta edition. Though both forms are admissible, yet it will be allowed, that, in authorities which have no decided preference over one another, it will be safest to go with the greatest number, particularly when the majority is so overpowering as in the present instance.

V. 114, h. 1. The readings with regard to the first hemistich of this couplet vary so much, that perhaps

CHAP. III. it will be best to give them in full. Mr. Wilkins' ms. reads,

मुवासिनीः कुमारं रोगिणी गर्भिणीस्तथा

The Bombay copy agrees with this reading exactly, except in the first syllable, for which it substitutes स्व. No. V. agrees with Mr. Wilkins too, except in the words कुमारं "and boys," in place of which it reads कुमारीं "and girls." Nos. V. and VI. substitute मुवासिनी without *visarga*; but in every other respect agree with Mr. Wilkins' manuscript. In all the copies except the Calcutta edition and No. II. the word तथा is found for त्रियः. I have preserved the entire reading of the Calcutta edition and No. II. because of their exact agreement, and the extreme differences that prevail in the rest. Yet if a conjecture might be offered with regard to the true reading, it would be for that of Mr. Wilkins' ms. for the following reasons; first, that the other persons enumerated are in the plural; and secondly, that in CULLU'CA's comment, as well as in that of ME'DHA'TITHI, the word is repeated in the plural form मुवासिन्यः and explained नवोदाः त्रियः "newly married women" or "brides." Mr. Wilson, in his Dictionary, following Mr. Colebrooke, differs from the comment in assigning the sense of मुवासिनी and स्ववासिनी to be "a woman, married or unmarried, residing in her father's house." Mr. Schlegel suggests that the form गर्भिणीत्रियः should be गर्भिणीःत्रियः.

V. 129, h. 1. The sense of the second hemistich seems to be suspended upon that of the first, and would apparently



parently require the present participle भोजयन्, as sug- CHAP. III.  
gested by Mr. Schlegel ; but every authority reads भोजयेत्  
as with our text.

V. 122, h. 2. The word चन्द्र has been substituted for  
वेन्दु in conformity with all the authorities except the  
Calcutta edition and No. II. because the sense does not  
seem to require the particle च which precedes इन्दु in  
these two.

V. 123, h. 2. It is not easy to explain why the word  
समन्ततः has been substituted for प्रयत्नतः which is re-  
quired by the context, and is supported by every other  
authority. Even No. II., between which and the Cal-  
cutta edition there is such an identity of text, in general,  
does not support it in this instance.

V. 125, h. 2. In the first hemistich कृत्ये is substituted  
for कार्ये in all the authorities, except No. II. and the Cal-  
cutta edition. I have followed these two, because I think the  
word कार्यः is more usual in the sense required.

The word प्रसज्जेत in the second hemistich, is rather  
perplexing. All the authorities except No. II. differ from  
the Calcutta edition, and read प्रसज्येत. But the Calcutta  
edition and No. II. support themselves, in reading exactly  
the same in Chap. vi. v. 55, h. 1 and 2, where a similar  
expression occurs. Yet both these two agree with all the  
others in Chap. iv. v. 16, h. 1. where we find प्रसज्येत and  
not प्रसज्जेत. As no root from which either can be derived  
is found in the fourth conjugation, we must understand  
the Calcutta edition and No. II. to employ the word in  
a neuter sense, while the others must be conceived to be  
passive.

CHAP. III. passive, and derived here, as well as Chap. IV. v. 16, h. 1. from षञ्ज "attach." The proofs given in the note on v. 55, Chap. VI. will shew that I have done right to follow No. II. and the Calcutta edition. In Mr. Wilkins' list of roots षञ्ज "go, move" is given as the root of सञ्जति and सञ्जते; but Mr. Wilson in his Dictionary gives षस्ज "move, go."

V. 148, h. 2. Mr. Schlegel thinks that we should read याजी in the dual for याज्यो in the same case; but though the word याज्यः does not occur in Mr. Wilson's Dictionary as an agent, it is so used again in MENU, Chap. VIII. v. 338, h. 1.

V. 185, h. 1. In Mr. Wilson's Dictionary, the word which we have printed त्रिणाचिकेतः occurs in the form त्रिणात्रिकेतः; as no authority is quoted by which the true reading might be traced out, it is most likely one of those words which that gentleman mentions in his preface to have been taken from MENU, and collected in his private reading. The letter च is so like the letters त्र in the character in which his Dictionary is printed, that I have but little doubt that the त्र occurs for च by a mistake of the press. Had he suggested an etymology of the word, we might have formed a tolerably accurate conjecture on the subject. The latter portion of the compound appears to be a volitive form of कित् "know." No. II. in the comment, reads त्रिणाचिकेतः; and in the text for च we have a ष. Mr. Wilkins' ms. has तृणाचिकेतः but formerly had the first syllable त्रि. The Bombay copy has तृणाचिकेतुः. No. V. and VI. agree with Mr. Wilkins' ms. and No. VII. with

with our text. Mr. Schlegel had likewise remarked the difference between the orthography of the word in the text, and that in Mr. Wilson's Dictionary. CHAP. III.

V. 106, h. 2. The manuscripts are divided about the reading of the second hemistich. The Calcutta edition is supported in अतिथिपूजनम् by Nos. II. VI. and VII. while Mr. Wilkins, the Bombay ms. and No. V. agree in giving अतिथिभोजनम्. All, however, accord in reading अतिथिपूजनम् in verse 70; I have in consequence followed the Calcutta edition.

V. 133, h. 2. In reading दोष instead of दीप्तान् I have followed the Calcutta edition and No. II.; both make equally good sense and metre.

V. 169, h. 1. अपाक्त of the Calcutta edition has been altered to अपाक्त्य to make the word agree with v. 176, 182, and 183, and all the mss. except No. II. in which the letter य has apparently been obliterated.

V. 201, h. 1. The Calcutta edition, contrary to every authority, reads देवमानवः for देवदानवः; but, independently of these, the sense of v. 194, 199, and the remaining portion of this very verse forbids it. The phrase may be again seen in Chap. VII. v. 23, h. 1: it has become proverbial in the dialects, and implies "gods and demons."

V. 202, h. 2. All the authorities give उपकल्पते and not उपकल्प्यते as is found both in No. II. and the Calcutta edition. The root कृप् is not of the fourth conjugation; and, from its apparently having a neuter sense, it cannot have a passive voice (See v. 74, Chap. II.). But in some other passages in the Calcutta edition even,

CHAP. III. it should clearly be without the य. See Chap. III. v. 266 and 272.

V. 214, h. 1. This verse is altogether deficient in Nos. VI. and VII. In the Bombay ms., in Mr. Wilkins' copy, and in No. V. सर्वमावृत्परिक्रमम् is found instead of सर्वमावृत्त्यविक्रमम्. This reading does not seem to give such good sense as the first.

V. 221, h. 1. Mr. Wilson, among many other senses of the word वृत्तः gives "dead," being that which is required by the context, if we read with all the authorities except the Calcutta edition. To establish its text it will be necessary to reverse the meaning, and translate the word "alive." For तुवृत्तः which is found in every authority, and even in No. II. by a correction, (for it had तु originally), the Calcutta edition gives नवृत्तः.

V. 228, h. 2. It is singular that No. II. should have altered परिवेषयेत् into परिवेषयेत, as if it were in the middle voice, for it destroys the measure, giving a syllable more than it should to the foot. The Calcutta edition has the same error. This is a further instance of the connexion between those two works. No. V. is faulty in this verse; but has the word in the common form. No. VI. has the letter त् obliterated, but the correction has been omitted. No. VI. confirms the text in this word, but varies in other respects. In place of the vowel introduced by the others, at the end of the pontential, it has the particle च, and it further varies from all but No. VII. in substituting प्रणोदयन् for प्रचोदयन्. It is quite clear that all these alterations have been made under the idea that the first foot

foot was a syllable short, which can hardly be accounted for in so many works. Mr. Wilkins' and the Bombay ms. are correct.

V. 239, h. 1. Some copies read पातयेत् for आपातयेत्, and interpose a च to complete the measure. No. II. and the Bombay copy support the text.

V. 234, h. 2. The following reasons have guided me in putting आसनम् for आसने. In Nos. V. and VII., the Bombay ms. and Mr. Wilkins' copy it is so found. In No. VI. the case appears to have been added in a less glossy ink than the rest. The verb दद्यात् does not seem applicable for the sense requisite, if we read the word in the seventh case, with the Calcutta edition, Nos. II. and VI. दध्यत् would be more suitable. Is it not possible that in the time of CULLU'CA the practice of giving the *Népál*-blanket had been changed into merely covering the ground with it? Sir W. Jones has followed the meaning as given by CULLU'CA in his text and comment.

V. 237, h. 1. A reference to the verse preceding this will be sufficient to shew that अश्नातिवाग्यतः in the singular, as printed in the Calcutta edition, must be wrong, and that it should be in the plural to agree with the sense, and with every other authority except No. II.

V. 240, h. 2. In No. II. there is a mark over the word गच्छति which seems to have been mistaken by the Calcutta editors for an *anuswára*, otherwise it seems difficult to conceive how they could have read this word in the plural, contrary to the sense, and to every other manuscript.

CHAP. III. V. 251, h. 1. Both No. II. and the Calcutta edition differ from the other mss. and the grammar in reading आचमयेत् for आचामयेत्. It is true that roots in the causal form ending in अम् do not generally augment their penult vowel, by R. 460 of Mr. Wilkins' grammar; but that very rule contains an exception in favour of चम्, कम् and अम्. This exception is confirmed by Dr. Carey, p. 486. The root चम्, even in the first conjugation, when preceded by the preposition आङ् augments its vowel. See Mr. Wilson's Dictionary, Forster's Essay, p. 448, rule 101, and Dr. Carey's Grammar, page 201.

V. 259, h. 2. The rule regarding the negative or interdictory particle मा seems somewhat obscure. Mr. Wilkins, in his grammar, Rule 1310, lays down, that the augment of the first preterite should be rejected when preceded by मास्म; but by an error, the word भवेत् of the potential is given as the example. In Rule 1313, the fifth tense has an example of the use of मा in the expression मा भूत् where the elision of the augment is implied by the manner in which it is printed. Dr. Carey is still more express as to its use. He states that "अम् (the augment) is constantly prefixed to the *Dhatoo*, in the fourth, fifth, and tenth tenses, unless it be constructed with the privative मा." In Forster's Essay, page 684, Rule 677 b, and 678 a, two examples are given of the employment of मा and मास्म before the tenses घी and टी, in both of which the augment is dropped. For the purpose of more clearly seeing the differences of the various readings upon this point, the following extracts have been made. In the present

present couplet we have in our text and in the Calcutta CHAP. III. edition, Nos. II. V. VI. and in Mr. Wilkins' ms. as follows:

१ अञ्जानोमायगमद्गुदेयंचनोऽस्त्विति १

No. VII. at present agrees with these: but it originally was the same as the Bombay manuscript, and read माविगमत्. The celebrated verse in the *Rāmāyana*, Book i. Section ii. v. 18, which it is there asserted is the first that was ever uttered, supports the text.

१ मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः १

१ यत् क्रौंचमिथुनादेकमधुषीः काममोहितम् ॥

In Chap. VIII. of MENU, verse 84, we read

१ भावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् १

which is supported by every authority; and again in the same book, v. 92.

१ तेन वेदविवादस्ते मागंगां माकुर्वन् गमः ॥

This reading is confirmed by the other copies. The second Chap. v. 116, contains another instance of the use of मा before the third preterite. No argument can be founded upon it, as it will support either opinion, and may, or may not, be said to have its initial vowel, owing to its being immediately preceded by the long आ. But this cannot be said of the first of the two last examples which would have मावामंस्थाः instead of भावमंस्थाः if it had not rejected its augment. The example in Chap. ii v. 114, is this १ असूयकायमामादाः १ "give me not to the scorner." Under all these difficulties I have not ventured to differ from the Calcutta edition.

CHAP. III. Another example may be quoted from v. 15, h. 2, Chap. VIII., but it is too equivocal to say what was originally intended. Either ज or ब would cause the preceding *visarga* to be changed into ओ; but the apostrophe (.) has been retained agreeably to the Calcutta edition.

V. 266, h. 1. It has been before remarked in the note on v. 202 of this Chapter, that the root कृप् seems to be a neuter noun, and that it is consequently incapable of becoming passive (See v. 74, Chap. II.), and being of the first conjugation, the य of that voice is inadmissible. All the authorities except No. V. in which the verse is wanting, and No. II., read उपकल्पते and not उपकल्प्यते as in the Calcutta edition.

V. 271, h. 2. In proportion as the words are of rare occurrence or obsolete is the variation of the readings of the mss. Thus वार्द्धीणिस which is so spelt in Mr. Wilson's Dictionary, and is there rendered "*rhinoceros*," Sir W. Jones translates "*the long eared white goat*," In ME'D'HA'TITHI's comment, this word is interpreted जरच्छागः "*an aged goat*;" and is there supported by the following quotation from the *Véda*:

१ त्रिपिवंस्त्रिन्द्रियक्षीणंश्वेतंवृद्धमजापतिम् ।

१ वार्द्धीणिसन्तुतम्प्राहुर्याशिकाःपितृकर्मणि ॥

An explanation of the meaning of त्रिपिवः follows; but I select that given by CULLU'CA, (who quotes the same passage), as the shortest. १ नद्यादोपयःपिवतोयस्यत्रीणि जलंस्पृशन्तिकर्णौजिह्वाचत्रिभिःपिवतीतित्रिपिवः ॥ Perhaps a translation of both may be of service to the young scholar.

Verse.



## Verse.

## CHAP. III.

“The white lord (of the herd) of goats, decrepid with age, who takes a triple-draught, him those skilled in sacrifice call *valrdd'hrfnasa* in the (solemnization of) rites to the manes.”

## Comment.

“Of him drinking water in a stream &c. (these) three, (*viz.*) the two ears and the tongue, touch the fluid, and he imbibes with the three: this (is the sense of) *tripiva*, or he who takes a triple-draught.”

Hence we see the propriety of Sir W. Jones' translation. Respecting the orthography of this word there is some doubt, Mr. Wilson spells it वाङ्गीणस; No. II. the Calcutta edition, Mr. Wilkins' copy and No. VI. by correction in the text, read वाङ्गीणस. The Bombay ms. has वाङ्गीणस and in this is supported by No. VI. in one place. No. V. seems to confirm Mr. Wilson; but it is not very clear, from the manner in which that ancient copy is written, whether there is an *arku* over the ष or not. I have printed the word वाङ्गीणस: after the orthography given in Mr. Wilson's Dictionary, which was approved of by Mr. Colebrooke, whom I consulted upon it. I forgot to mention that No. V. reads वाणीणस:

V. 272, h. 2. Here even No. II. gives उपकल्पते without the य which is found in the Calcutta edition, and is supported by the other mss. See Chap. III. v. 202 and 266.

V. 274, h. 1. The Calcutta edition, No. II. and Mr. Wilkins'

CHAP. III. Wilkins' copy all agree in reading जायात् in the first hemistich, while all the others give भूयात्. The forms जायात् and जन्यात् in the precative of the common form are both recorded in Foster's Essay, but are omitted in Mr. Wilkins' Grammar.

V. 275, h. 2. It should be noticed, that आनन्त्यम् instead of अनन्तम् is found in the Bombay ms. and that of Mr. Wilkins. All the other mss. agree with the text.

V. 281, h. 2. A little variety is found in the different authorities. The Calcutta edition, No. II. and the Bombay copy, read with us पांचयशिकम्, while Nos. V. VI. and VII. (by a correction), give पांचयाशिकम्. Mr. Wilkins' ms. has पांचयशियम्.

V. 282, h. 1. The same difference is found in this couplet, where Nos. V. VI. and VII. read पैतृयाशिकः instead of पैतृयशियः. The Bombay ms. has पैतृयशिकः. Mr. Wilkins' copy varies from all in reading पैत्रयशियः but the word पैत्र for पैतृ appears to be so by a subsequent alteration. Mr. Wilson's Dictionary supports the latter form.

V. 284, h. 2. Every authority, including *a* and *b* 37 *r. s.* make the first foot of the second hemistich a syllable too long; but the measure is easily mended, as it has been suggested by Mr. Colebrooke, (who kindly afforded his opinion on the subject), if in place of तथा we substitute either तु or च when the foot will be प्रपितामहंस्त्वदित्यान्. This gentleman remarks that the measure is not good; neither is it so in the first *pāda* of the same *śloka*. The  
measure

measure being the *Vipulā vactra*, admits a tribrachys, CHAP. III. amphimacer, molossus, &c. &c. in the first and third *pāda*. The unusual length of the verse had been remarked by Mr. Schlegel.

In the Asiatick Researches, Vol. x. pages 440 and 462; every information regarding *Sanscrit* and *Prācrit* prosody will be found in an admirable essay, by Mr. Colebrooke; and that portion which relates to the admissible varieties of the *Anushtubh sloca* or *vactra* I have subjoined, as the original essay may not be accessible to every one.

“ The most common *Sanscrit* metre is the stanza of four verses, containing eight syllables each; and denominated from the name of the class, *Anushtubh*. Several species of it have been described. Two very simple kinds of it occur, consisting of iambic, or trochaic feet exclusively.\* The rest are included in one general designation.† But several analogous species are comprehended under the denomination of *Vactra*. Here the laws of the metre, leaving only the first and eighth syllables indeterminate, require either a bacchius or an amphibrachys‡ before the eighth syllable, and  
“ forbid

\* “ The first termed *Pramāni*, the other *Samāni*. Considered as a species of uniform metre, the first is also named *Nagaswarupini* or *Matallicā*; and the second is denominated *Mallikā*. There is also a regular measure which alternates trochees and iambs, and is denominated *Manavācūridā*: and another, named *Chitrapadā*, consisting of two dactyls and a spondee.”

† “ *Vitāna*.”

‡ “ The metre is named *Pathyā* when an amphibrachys is introduced in the 2d and 4th verses; some say in the 1st and 3d.”

CHAP. III. " forbid an anapaest or tribrachys after the first ; as also  
 " in the 2d and 4th verses of the stanza, an amphimacer.  
 " A variety of this metre introduces a tribrachys before  
 " the eighth syllable in the 1st and 3d verses, and a  
 " bacchius in the 2d and 4th.\* And another sort,† which  
 " admits five varieties, requires the penultimate syllable to  
 " be short in the 2d and 4th verses ; and introduces before  
 " the 8th syllable of the 1st and 3d verses, a dactyl,  
 " anapaest, tribrachys, amphimacer, or molossus.

" The metre, which is most in use, is one of the species  
 " now described, in which the number of syllables is de-  
 " terminate (viz. 8) ; but the quantity variable. CA'LID-  
 " DA'SA appropriates to this metre the term *S'loca* (abbrevi-  
 " ated from *Anushtubh s'loca*) ; and directs, that the fifth  
 " syllable of each verse be short ; the sixth, long ; and  
 " the seventh alternately long and short. The mythologi-  
 " cal poems under the title of *Purán'a*, and the metrical  
 " treatises on law and other sciences, are almost entirely  
 " composed in this easy verse ; with a sparing intermix-  
 " ture of other analogous sorts, and with the still rarer  
 " introduction of other kinds of metre. The varieties of  
 " the *Anushtubh S'loca*, which most frequently occur,  
 " make the 5th, 6th, and 7th syllables of the 1st and 3d  
 " verses all long or all short ; or else the 5th long with the  
 " 6th and 7th short. Thus varied, it is much used by the  
 " best poets. CA'LIDDA'SA has employed it in the 2d and  
 " 6th cantos of his poem, entitled *Cumára sambhava* ; and  
 " in

\* " Chapalá."

† " Vipulá."

“ in the 1st, 4th, and several others of the *Raghuvans'a*. CHAP. III.  
 “ The 2d and 19th cantos of MA'G'HA's poems are in this  
 “ metre, and so is the 11th of the *Cirátárjunya*.” *Asiatick  
 Researches*, Vol. X. p. 440.

V. 285, h. 1. I have followed the Calcutta edition, No. II. and the Bombay ms. in reading वा, as it appears to me the option afforded by that particle is preferable to the simple copulative sense of च; which is found in Mr. Wilkins' copy, and Nos. V. VI. and VII. Sir W. Jones' translation favours the latter, and not the former reading.

V. 286, h. 1. Every thing said with regard to 281 may be again repeated here; except that No. V. reads पंचयक्षिकम्.

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#### CHAP. IV.

Verse 15, hemistich 2. The expression कल्पमानेषु is CHAP. IV.  
 found in every authority except the Calcutta edition and No. II., and I have accordingly adopted it, because the more familiar term विद्यमानेषु seems to have been substituted as more familiarly intelligible.

V. 16, h. 1. See the remarks, Chap. III. v. 125, on प्रसज्येत.

V. 37, h. 2. The Calcutta edition differs, most likely by an error of the press, from all the authorities, in omitting

CHAP. IV. omitting the *anuvāra* of मध्यं which is required by the sense.

V. 48, h. 1. Mr. Schlegel thinks that we should read वाय्वग्नी in the dual form, instead of वाय्वग्नि; but all the authorities agree in reading the compound as it is printed. I regret to say that I am not able to quote Mr. Schlegel's critical remarks beyond this note.

V. 52, h. 2. Mr. Wilkins' ms. reads प्रतिगु in the second hemistich, as if it were in composition. No. V. has it प्रतिगुं while all the others, with the exception of No. VII. in which the couplet is wanting, agree with the text in reading प्रतिगां. The reader can refer to Rule 1061 of Mr. Wilkins' Grammar for the form when in composition.

V. 57, h. 1. In the first hemistich of this couplet, as in the last of 99, the form स्वपेत् is found in both the Calcutta edition and No. II. According to all the authorities ष्वप् is of the second conjugation, common form, and should therefore take the termination यात् in the first person of the potential. All the other mss. read स्वप्यात्; but Nos. V. VI. and VII. make it follow and not precede शून्यगृहे. The text has in consequence been made to agree with the grammar.

V. 61, h. 2. All the authorities except the Calcutta edition and No. II. agree in reading जन, in the second hemistich, and not गण; yet I have preserved the latter, because it is again repeated in other texts of CULLU'CA BHATTA.

V. 64, h. 2. There is much variety in the readings of the last word in this couplet. Mr. Wilkins' copy has  
विरामयेत्

विरामयेत् the Bombay ms. reads विराजयेत्. No. V. CHAP. IV. gives विरोध्यन् perhaps for विरोध्येत्. No. VI. affords another variety, viz. विवारयेत्, with which No. VII. agrees by a subsequent obliteration, as it formerly stood विवारोध्येत्. No. II. and the Calcutta text both accord in reading विरावयेत्.

V. 89, h. 2. Sir William Jones, in enumerating the various places of torment, agrees with the text, the Calcutta edition, and No. II. in reading संहत instead of संधत as is found in every other authority. Again, as he coincides with every authority except the Calcutta edition and No. II. in reading पूतिमृत्तिक instead of प्रतिमृत्तिक. I have made the text to conform to his reading.

V. 90, h. 2. The Calcutta edition and No. II., which I have followed, both read लोहदारक; while Sir William Jones is supported by Mr. Wilkins' ms. in reading लोहंगारक. No. V. has लोहभारक, with which No. VII. formerly agreed, but has been altered to लोहचारक, which is likewise the reading of No. VI. and the Bombay ms. Under so many varying authorities I have not ventured to differ from the Calcutta edition. CULLU'CA in his comment merely states, generally, that the account of these various places of punishment, is to be found in the *Mārcandēya*, and other *purānas*. A reference to these would no doubt satisfactorily establish the proper reading.

V. 92, h. 1. The word ब्राह्म of the first hemistich is so written in the Calcutta edition and No. II.; but in No.

CHAP. IV. VII. the Bombay ms. and that of Mr. Wilkins it is spelt ब्रह्मे, and No. VI. is so by a subsequent correction. No. V. reads ब्रह्म. The comment supports the text.

V. 99, h. 1. An error of the press occurs in the first hemistich of the Calcutta edition, in reading जन्निधो for सन्निधो. In the second hemistich, likewise, परिश्रान्तो should be read for परिश्रान्ते.

V. 99, h. 2. It has been already remarked in the note on v. 57, that the root ध्वप् is only recorded as being of the second conjugation. I have ventured to alter स्वपेत् into स्वप्यात् for the same reasons as in the former instance, yet it is proper to state that every authority reads in this hemistich स्वपेत्.

V. 125, h. 2. The Calcutta edition differs from every authority in reading क्रमन्तः for क्रमशः. The variation is trifling, but I have restored what I conceive the right termination.

V. 128, h. 1. According to Mr. Wilkins' Grammar, page 429, either अमावास्या or अमावस्या is good; but all the authorities except the Calcutta edition, read the penultimate syllable long. The difference is however so trifling, that I have not made any alteration.

V. 130, h. 2. In the second hemistich we find बभ्रुणः the sixth case of बभ्रुः declined as if it were a neuter, and not as a masculine noun, ending in उ, which if according to rule would be बभ्रोः.

V. 147, h. 1. All the authorities agree in reading जपेत् and not अभ्यसेत्, as is found in the Calcutta edition and No. 11.; yet I have not altered it, because in the very  
next



next two verses, in continuation of the same subject, CHAP. IV. they all employ the word आभ्यास.

V. 149, h. 2. The form जानन्त्य, is found in every authority, except the Calcutta edition and No. II. where we read in the second hemistich अनन्त. As this last form is likewise an adjective, and has already been supported by many of the authorities, (See note on Chap. III. v. 275), I have not ventured to alter it. The form जानन्त्य will be found in Chap. III. v. 272, where there can be no doubt of its correctness.

V. 152, h. 1. The correctness of the word मैत्र in so unusual a sense might be doubted, if it were not supported by the comment, which is here quoted to establish its genuineness.

॥ मित्रदेवताकत्वान्मैत्रःपायुःतद्भवत्वान्मैत्रंपुरीषोत्सर्गं ॥

But for this explanation it might fairly be conjectured to be misprinted for मौत्र. See मित्रं Chap. XII. v. 121, h. 2.

V. 164, h. 1. In the Calcutta edition नैनं is read for नैव, and in No. II. we have the same by a subsequent alteration. No. II. appears, however, to have formerly read नैनं, and in this it is supported by every other authority, including Sir William Jones' translation, and the mss. in the Royal Society's library marked a and b 37. I have therefore corrected the text to नैनं.

V. 168, h. 2. The expression अमुत्रत्यैः of the Calcutta edition seems to afford no satisfactory sense. In adopting अमुत्रान्यैः I have followed Mr. Wilkins' ms. and the Bombay copy. No. V. has अमुत्रत्यैः. No. VI. was the same, but now agrees with Mr. Wilkins, &c. No. VII. has

CHAP. IV. has undergone some alteration, but at present agrees with No. V. In selecting the present reading, I have been guided by the comment, Sir W. Jones' translation, and the force of verse 33 of Chap. v.

V. 185, h. 1. In venturing to read *खायास्वा*, instead of *खायास्वः*, as it is found in the Calcutta edition and No. II. I have been guided by the apparent sense of the passage and the authority of Mr. Wilkins' ms., the Bombay copy, Nos. V. VI. and VII. The two mss. of the Royal Society's library likewise read *स्वा*. Some of these authorities put *स्वा* before, and some after *खाया*.

V. 205, h. 1. Mr. Wilkins' ms. reads *हुते* for *तते* in the first hemistich; the others accord with the last reading. But though all agree in reading *हुते* for *कृते* in the same hemistich, I have not made any alteration, as it is supported by the Calcutta edition and No. II.

V. 208, h. 2. An error has crept into the Calcutta edition, where *वेक्षितम्* is found for *वेक्षितम्*. This last reading is supported by every other authority, and is required by the sense.

V. 209, h. 2. From the frequency with which the *anuswāra* is omitted in the mss. there is some difficulty in ascertaining the true reading in such forms as *विदुषा* and *विदुषां*, particularly when both afford equally good sense. The Calcutta edition reads the word in the genitive case, and this is supported (I think by a subsequent correction) by Nos. II. and VI. and by the two mss. marked *a* and *b* 37 of the Royal Society's library. All the others read the word in the third case. Owing to these discrepancies

I have followed the Calcutta edition, Sir William Jones' CHAP. IV. translation, and the most obvious sense.

V. 215, h. 2. Sir William Jones, following the comment of CULLU'CA, considers the second class of prohibited persons, mentioned in the last hemistich, to be workers in cane. ME'D'HA'TITHI, on the contrary, considers the class in question to be players on musical instruments, and consequently reads the word वेण. But if "a splitter or worker in cane" be intended, we must read वैण: a derivative of वेणु "a cane or bambu." The Calcutta edition, therefore, appears to be wrong in reading वेण "amusician." No. II. is imperfect, the word not being legible, though some alteration has been attempted; its comment is likewise faulty. I have followed the Bombay ms. in reading वैण, which is supported by Mr. Wilson's Dictionary. No. V. has वर्ण, which must be faulty.

V. 221, h. 1. The sense of the commencement of this couplet does not seem clear, as it stands in the Calcutta edition, Nos. II. and V: viz. यएतेन्येत्वभोज्यान्नाः. The Bombay ms. is evidently incorrect, being moreover a syllable short; it has एतेन्यत्वभोज्यान्नाः. Nos. VI. and VII. have a syllable too much, and read यएतेभ्योन्येत्वभोज्यान्नाः yet they rather support Mr. Wilkins' ms., which I have followed, the difference being almost confined between एभ्यः and एतेभ्यः. The reading adopted seems corroborated by CULLU'CA's comment.

V. 231, h. 2. All the authorities except the Calcutta edition, No. II. and Mr. Wilkins' copy, read विष्टपं in

CHAP. IV. the last hemistich, the others have पिष्टपं. According to Mr. Wilson's Dictionary, both forms are good.

V. 232, h. 2. The reading सार्द्धिताम् is confirmed by the Calcutta edition, the text of No. II. the Bombay ms. Mr. Wilkins' copy, and that marked *a* 37 in the Royal Society's library. The following copies give साम्बतं viz. Nos. V. VI. VII. The ms. marked *b* 37 R.S. has by an error साम्बदं and No. II. in the comment reads सार्द्धितां.

V. 250, h. 2. The Calcutta edition and No. II. have निर्दिदेत् contrary to the rules of euphony, which require निर्दिदेत्. The proper reading is supported by the Bombay ms. Nos. V. VI. and VII. Mr. Wilkins' copy reads निर्दिदेत्.

V. 258, h. 2. It should be recorded here, that all the authorities as well as the measure support चिन्तयानः as it is found in the second hemistich. The root चित् (इ), being of the tenth conjugation, should make, according to rule, चिन्तयमानः in the active participle of the proper form. If we suppose the latter to have been the true reading, originally, it will be necessary to leave out the particle हि, otherwise there will be a syllable too much. I incline, however, for the first reading, as I think I remember to have met it in other works; and because in Chap. VIII. v. 32, there is a similar anomaly in the use of अवेदयानः.

Note.—Since printing page 358, v. 99, I feel reason to doubt whether the form स्वप्यात् be admissible or not at the end of a second or fourth *páda*; even though the last letter of the double consonant be a liquid. If this doubt be valid we must read स्वपेत्.

CHAP.

## CHAP. V.

Verse 25, hemistich 2. The word विक्रियाः has no CHAP. V.  
visarga in the Calcutta edition, nor in No. II.; but it is  
found with it in all the other mss.

V. 28, h. 1. Mr. Wilkins' ms. affords a solitary in-  
stance, in reading प्राणस्यार्थ for प्राणस्यान्.

V. 38, h. 1. An important difference occurs about the  
words कृत्वोह, which I have preserved because it is ex-  
pressly countenanced by CULLU'CA's comment, and the  
Bombay ms. Mr. Wilkins' copy formerly had the same,  
but it has subsequently been altered to कृत्वेह (कृत्वा + इह).  
This latter form is that of Nos. V. VI. and VII. The  
affix कृत्वस् is employed to modify the sense of words  
relating to portions of time, as is known to every scholar.  
See Mr. Wilkins' grammar, Rule 1040. The expletive  
ह is merely an ornamental adjunct to complete the sound  
and metre. It is singular that notwithstanding this ex-  
press notice in the comment, No. II. reads कृत्वेह in the  
text.

V. 40, h. 2. The word उत्सृतीः is found in the last  
hemistich of the Calcutta edition, and it is spelt उत्सृतिः  
in No. II. This latter form of the word, if spelt according  
to rule, would make उत्सृतिः which is the mode in which  
it is found in Mr. Wilkins' ms. in the Bombay copy, and  
in b 37 R. S. Mr. Wilson's Dictionary, and v. 170 of  
Chap. VII. confirm this, as we there find उत्सृति the perfect  
participle

CHAP. V. participle of the same etymon. Nos. V. VI. and VII. read उच्यतेः. *a* 37 R. S. has उत्थितां.

V. 41, h. 2. The Calcutta edition, contrary to the sense and every other authority, reads हिन्स्यान् instead of हिन्स्यान् (हिन्स्याः + न) of the second hemistich.

V. 42, h. 2. The Bombay copy, Mr. Wilkins' ms. and *a* and *b* 37 R. S. read पश्यन् in the accusative plural, contrary to the Calcutta edition and No. II. which have the accusative singular. Sir W. Jones' translation supports the plural form, which is further required to complete the sense of the first hemistich. The 42d and 43d couplets are not found in Nos. V. VI. and VII.

V. 47, h. 1. I have ventured to restore धृतिं into रतिं in the first hemistich, because it was so in No. II. and is so in the Bombay copy, in Mr. Wilkins' ms. and in Nos. V. VI. VII. and *a* and *b* 37 R. S. It is true that CULLU'CA mentions the word धृति; but this may be merely explanatory of the general idea, and owing to his often adopting a different word to convey the sense of the text with clearness.

V. 59, h. 2. Owing to the Calcutta edition and No. II. reading the first word आवीक् with the first vowel long, to the Bombay copy having आवी, and to Mr. Wilkins' ms. reading आवी, and my not being at the time of printing in possession of Nos. V. VI. and VII. the word has been so printed instead of अवीक्; for though Mr. Wilson's Dictionary supports the last form, there appeared to me reason to doubt whether the word आवीक् might not be  
equally

equally good, particularly as even the two copies, namely, CHAP. V. the Bombay ms. and Mr. Wilkins', though faulty in the rest of the word, agreed with the Calcutta edition in reading the first vowel long. However, Nos. V. VI. and VII. have it short, and in Chap. VIII. v. 30 the word again occurs, where it is short in all. It is likewise so written in Mr. Wilkins' Sanscrit Grammar, p. 545, and in Dr. Carey's, p. 764. The manuscript *a* 37 R. S. agrees with Mr. Wilkins' copy; and *b* 37 R. S. reads with our text, the Calcutta edition, and No. II. viz. आर्षक.

V. 67, h. 2. Great discrepancies are found in the mss. when the prepositions नि or निर् occur, one being continually substituted for the other, though reversing the sense. The same observations will hold with regard to the derivatives from the roots वृ and वृत्. The Calcutta edition, No. II. (by a subsequent correction of नि into निर्) and No. VII. agree in reading निर्वृत्, which is supported by Mr. Wilson's Dictionary and the etymology of the term. No. VI. nearly confirms this reading, as it has निर्वृत्. Mr. Wilkins' ms. the Bombay copy, and *b* 37 R. S. read निवृत्, while No. V. and *a* 37 R. S. differ from all in reading निवृत्ति. Nos. V. VI. and VII. all substitute मुंडकानां for चूडकानां.

V. 69, h. 2. Mr. Wilkins' ms. in the second hemistich reads क्षेपेयुः for क्षपेयुः. The Bombay copy has क्षिपेत. *b* 37 R. S. on the contrary gives क्षपेत, and No. V. reads क्षेपेत, while क्षपेयुः is supported by the Calcutta edition, Nos. II. VI. VII. and by *a* 37 R. S.

CHAP. V. V. 73, h. 1. The Calcutta edition, and No. II. (by a subsequent alteration), read निर्मेज्युः; instead of निर्मेज्युः; for the latter reading we have the authority of the Bombay copy, Mr. Wilkins' ms. No. V. and a 37 R. S.; while for the former we have in addition Nos. VI. and VII. The two last are decidedly so, for the letter म is doubled under the *arka*. Yet I have ventured to read with the greater number of authorities.

V. 84, h. 1. Instead of अघाहानि (अघ + अहानि) of the first hemistich, which is supported by the Bombay ms. and Nos. V. VI. and VII. Mr. Wilkins' copy reads, by subsequent alteration, अघन्नानि, which has not to my knowledge any sense. No. II. was right, but the last आ in the word has been obliterated with yellow orpiment, the usual pigment employed for this purpose. a 37 R. S. has अशहानि, and b 37 R. S. अहानि. In proportion as a term is obscure will the mss. be found to be defective.

V. 84, h. 2. Mr. Wilson only gives the form सनाभिः in his Dictionary. All the authorities agree in reading सनाभ्यः.

V. 94, h. 2. From the indistinctness with which the mss. are generally written, there would be no possibility of discovering the true reading but for the comments. The very equivocal shape of the words चान्न (च + अन्न) is the probable cause why in every ms. even including No. II. we find चात्र substituted in the last hemistich.

V. 97, h. 2. No verse in the work has given more trouble than this, in the hope of reconciling the syntax, etymology, and sense. The difficulty lies in reading प्रभवाप्ययम् as  
it



it is found in the Calcutta edition, and in Mr. Wilkins' CHAP. V. ms. The sense required is very clear. The idea is the "beginning and end," "commencement and cessation," or any similar opposition of terms. प्रभव answers for the first very well; but अत्यय is not found in any Dictionary, and does not seem to admit of derivation. The word is expressly countenanced by CULLU'CA's comment, where it is said to imply विनाश: "destruction." No. II. reads by an error in the text प्रभवप्पियं, but agrees with the Calcutta edition in the comment. Under such express authority I have not ventured to make any alteration or emendation, but I think it is not the true reading, and I state the following reasons for this belief. Nos. VI. and VII. in both text and comment, read प्रभवाप्ययो. Now this cannot be right, because the term must be considered as an epithet qualifying शोचाशौचं, and consequently should agree with the latter in number, case, and gender, as it is found to do in the Calcutta edition. No. V. has, both in the text and comment, प्रभवव्ययो and agrees with Nos. VI. and VII. in explaining the passage to mean प्रवृत्तिनिवृत्ती, "beginning and end." The Bombay ms. has प्रभवोत्थयं, which I have little doubt is misspelt for प्रभवोत्थयं, as it is found in b 37 R. S. This last, in my opinion, approaches the true reading (प्रभवात्ययं), as the sense of अत्ययं, "end, death," contrasts exactly with प्रभव, "beginning, birth." a 37 R. S. is two syllables short, and reads प्रभयम्.

V. 103, h. 1. Though the Calcutta edition is supported by Nos. V. VI. and VII. in reading एवच in the last  
hemistich

CHAP. V. hemistich instead of एववा, I have ventured to substitute the last, which is required by the sense, and is supported by the comment of the Calcutta edition. Both text and comment of No. II. had एववा originally. This reading is further supported by Mr. Wilkins' copy and the Bombay ms.

V. 103, h. 2. Though सचेल be found in the Calcutta edition, Mr. Wilkins' copy, and Mr. Wilson's Dictionary, yet I have preferred सचेल, which is supported by the Bombay copy, Nos. II. V. VI. and VII. a 37 R. S. reads the same, and Mr. Wilkins gives चेल as an example when explaining the root चिल, in his list of roots. चेल is not noticed by Mr. Wilson in his Dictionary.

V. 113, h. 1. I think the Calcutta edition and No. II. are decidedly in error in reading हेमंरौष्यं for हेमरूष्यं which is the reading in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. The last three, likewise, read अग्रेष before अपाम् at the commencement of the couplet.

V. 114, h. 1. Mr. Wilkins' ms. and the Bombay copy read ताम्रायस्कांस्य, all the others ताम्रायःकांस्य. The difference is trifling.

V. 115, h. 1. The Calcutta edition reads आप्लवन in the text, and उप्लवन (उत्प्लवन?) in the comment. No. II. has उत्प्लवन in the text, and प्लवन in the comment. Mr. Wilkins' ms. reads उत्पवन, but formerly had उत्प्लवन. This last is likewise the reading of b 37 R. S. The Bombay copy, Nos. VI. and VII. read उत्पवन; but No. V. reads उक्तावन by an evident error of the copyist, for in the

the comment of that ms. as well as in that of Nos. VI. CHAP. V. and VII. the word is spelt उत्पवन. Mr. Wilson, in his Dictionary, states that उत्पवन implies the "*straining of fluids before using them for religious purposes.*" That उत्पवन is the word intended is clear, because the sense required is the act of purifying liquids; but according to CULLU'CA's comment this is effected by stirring them with a couple of blades of *cusa*-grass, and not by straining them.

V. 117, h. 2. The word स्प्य is neither found in any Dictionary nor is it mentioned in any of the comments, simply because it must be of the most popular use. In Mr. Wilkins' ms. there is only स, but it is found in every other ms. But for Sir W. Jones' translation its meaning would be unknown, he describes it as an instrument for collecting grain. It may not be out of place here to mention that the word उलूखल is spelt उलूषल in No. V. which tends to shew that that ancient copy comes from the Western or North-Western side of India, where ष is popularly used indifferently for ख, and with the same sound, viz. *kha*.

V. 119, h. 1. I have altered चेलवत् into चैलवत् for the same reason as already given in the note on v. 103.

V. 122, h. 2. The letter त् of the compound मृन्मयं is changed into न् by Rule 35<sup>b</sup> of Mr. Wilkins' Grammar; but I am not aware whether, in a casual compound, the rules of euphony must be carried so much further as to require the न् being changed into ण्, because of its following the letter ऋ. In the Calcutta edition in this couplet, and in the next verse, as well as in other places, how-

CHAP. V. ever, the compound is written मृन्मय. In No. II. it is likewise so spelled, v. 123, but it is written मृन्मयं in this couplet. In all the other authorities, including *a* and *b* 37 R. S. the term is spelt मृन्मयं. Both the comment of the Calcutta edition and of No. II. read मृन्मय in this distich.

V. 124, h. 1. Mr. Wilkins' ms. is supported by Nos. V. VI. VII. and by *b* 37 R. S. in reading संमार्जनेनांजनेन, while the Calcutta edition, No. II. the Bombay copy, and *a* 37 R. S. read with us संमार्जिनोपांजनेन. The word उपांजन is explained in the comment of MED'HA'TITHI on v. 122, to mean, "*the coating or smearing the ground or floor with a plaster of cow-dung, &c.*" The word is not found in Mr. Wilson's Dictionary.

V. 128, h. 1. The Calcutta edition has तृष्यं in the first hemistich, which I have altered into तृष्यं, as it is found in Mr. Wilkins' copy. No. II. reads तृष्यं, and *b* 37 R. S. तृष्ये, apparently for the 4th case of तृप्तिः. The other mss. seem to read तृष्यं; but there is little reliance to be placed upon them in the case of compound letters.

V. 129, h. 1. The word पण्यं is put पण्ये in the Calcutta edition, but the first mode is supported by Nos. II. V. VI. VII. the Bombay copy and Mr. Wilkins' ms.

V. 129, h. 2. भेसं is found for भेस्यं in the Bombay copy and in Mr. Wilkins' ms.; but Nos. II. V. VI. and VII. read भेस्यं.

V. 135, h. 1. Supported by Sir William Jones' translation, Mr. Wilkins' ms. the Bombay copy, and Nos. V. VI.

VI. and VII. I have ventured to substitute कर्णविमलः CHAP. V. for घ्राणकर्णविद्. The Bombay copy and Nos. V. VI. and VII. read मूत्रं in the nominative, all the others make it to form part of the compound.

V. 136, h. 1. Mr. Wilkins' ms. reads वामकरे instead of एकत्रकरे; but this last reading is supported by the Calcutta edition, Nos. II. V. the Bombay ms. and b 37 R. S. In No. VI. the word करे was alone written, but वाम has since been inserted in the margin. No. VI. had एकत्रकरे but it has been altered into वामकरे. This last is the reading of a 37 R. S.

V. 138, h. 2. Though Mr. Wilkins' ms. and the Bombay copy agree in चाप्यन्नं (च + अपि + अन्नं) instead of चजनं I have adhered to the Calcutta edition, Nos. II. V. VI. and VII. The cæsura is made by च.

V. 142, h. 2. An important typographical error has crept into the Calcutta edition, in the second hemistich, where आप्रयतः is printed for अप्रयतः.

V. 146, h. 2. In Mr. Wilkins' ms. धर्म and not धर्मीन् is found in the second hemistich. The Bombay copy and No. V. read धर्म without the *anuswara*, which is an error of the copyists, and therefore supports Mr. Wilkin's ms. The comment of the Calcutta edition and No. II. both read धर्म; but the text of those two, as well as of Nos. VI. and VII. read धर्मीन्. The difference is not of much consequence, and I have not ventured on any alteration, because the plural form is supported by Sir William Jones' version.

CHAP. V. V. 151, h. 1. The Calcutta edition, contrary to every authority and the plain context of the injunction contained in this couplet, reads च for वा in the first hemistich.

V. 165. } These two couplets are not found in the three  
V. 166. } copies of ME'D'HA'TITHI.

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#### CHAP. VI.

CHAP. VI. Verse 5, hemistich 2. It must be by an error of the press that एतान्येव, and not, as the sense requires, एतानेव, is found in the Calcutta edition : for every other authority reads the last.

V. 7, h. 1. Instead of भस्यं Mr. Wilkins' ms. has भेस्यं. The Bombay copy reads भस्यः and Nos. VI. and VII. have भसः. No. V. reads भस without any case by error. I have adhered to the Calcutta edition in reading भस्यं.

V. 14, h. 2. Sir William Jones is supported by Nos. II. and VII. and by Mr. Wilson's Dictionary, in reading श्लेषान्तक. The Calcutta edition, the Bombay copy and No. V. read श्लेषान्तक, and No. VI. has श्लेषान्तिक. I have conformed to the reading supported by Sir W. Jones and Mr. Wilson, which is confirmed by *a* and *b* 37 R. S. I wish here to remark, that the *anuswāra* may be left out by mistake, as it frequently is, and that of two opinions,  
one

one supported by its insertion, and the other by its omission, the former is much the stronger. Mr. Wilson assigns as the derivation “*श्लेष्मन् phlegm, अत to go (to remove).*” But if we should read *श्लेष्मान्त*, then the derivation might be *श्लेष्मन् “phlegm,” अन्त “an end, death.” “Antagonistick to phlegm.”*

V. 20, h. 1. In the Calcutta edition *शुक्ल* is printed for *शुक्ले* which is the reading of all the mss.

V. 24, h. 1. In conformity with Sir W. Jones’ version, No. II. and the Bombay ms. I have preserved *तर्पयेत्*, the reading of the Calcutta edition. Mr. Wilkins’ ms. No. VI. and a 37 R. S. have *तर्पयन्*. No. V. reads *तर्पयत्*. No. VII. has now *तर्पयन्*, but formerly read *तर्पयित्*. b 37 R. S. gives *तर्पित्*.

V. 24, h. 2. Mr. Wilkins’ ms. stands alone in reading *तीव्रतर* for *उग्रतर*.

V. 25, h. 1. The commencement of this couplet as it stands in the Calcutta edition and No. II. viz. *अग्नीनात्मनि वै तानात्* seems contrary to the construction usually employed in *MENU*, and is different from what is found in the other mss. Nos. V. VI. VII. and b 37 R. S. read *अग्नीनात्मनि वैतानान्* which I have followed. Mr. Wilkins’ reads the same nearly, simply substituting *तु* for *च*. The Bombay ms. has *अग्निनात्मनि*, &c. which is likewise the reading of a 37 R. S. These two last must be wrong, as *अग्निश्च* ought to be in the accusative plural to agree with *वैतानान्*. The Calcutta edition is quite in error in reading *वैतानात्* instead of *वैतानान्*. This cannot be considered

CHAP. VI. dered an error of the press, because No. II. which was correct originally, has been altered to agree with it.

V. 29, h. 2. Mr. Wilkins' ms. and No. V. both read संशुद्धये instead of संसिद्धये, and in this they are confirmed by *b* 37 R. S. But that this is an error of the text in No. V. is shewn by its comment, where we have the last and not the first word. *a* 37 R. S. reads संशुद्धये. Mr. Wilkins' ms. is further in error in reading शुतीः for शुतीः. Nos. VI. VII. and *a* and *b* 37 R. S. omit the *visarga* of this word. No. V. reads शुति, and the Bombay copy was so too, but has been corrected.

V. 31, h. 1. Mr. Wilkins' ms. the Bombay copy, *a* and *b* 37 R. S. read चास्थाय (च + आस्थाय) for वास्थाय. This last reading is however supported by Sir W. Jones' version, and Nos. II. V. VI. and VII.

V. 32, h. 1. Mr. Wilkins' ms. is unsupported by any other authority, in reading वृत्तीनां for चर्यानां.

V. 33, h. 1. The Calcutta edition, by an error of the press, reads भुविदृत्य for तुविदृत्य. *a* 37 R. S. has रवि हृत्य.

V. 34, h. 1. Mr. Wilkins' ms. differs from all the authorities in reading गच्छेत्कृतहोमः. *a* 37 R. S. has गच्छेत् हुतहोमः; all the others agree with the Calcutta edition.

V. 43, h. 2. CULLUCA, in explaining the word अशंकु मुक्कः which he renders स्थिरमतिः "of steadfast mind," says that others read असंचयिकः. In fact this is the reading in Mr. Wilkins' ms., in the Bombay copy, and in *a* and *b* 37 R. S. The same should be found in the text of

ME'D'HA'TITHI,



ME'D'HA'TITHI, Nos. V. VI. and VII. because they in CHAP. VI. their comments say "others read अशंकमुक;" but instead of what might be expected from the intimation given by CULLU'CA, and this indication in their comments, अशंकमुकः and not असंचयिकः is found in their texts. Mr. Wilson spells this word संकमुकः without the privative. No. II. in the text has असंकमुकः but in the comment we have असंकमुकः. No. V. gives असंकमुधः in the text, but in the comment we have असंकमुकः. In No. VI. the word had been forgotten in the text, but in the margin it is written असंकमुकः. The comment, however, spells the word अशंक मुकः. No. VII. in both text and comment appears to have read असंकमुकः which has in every place been altered into अशंकमुकः. Under all these conflicting authorities I have not ventured to deviate from the Calcutta edition.

V. 43, h. 2. Mr. Wilkins' ms. and a 37 R. S. stand unsupported in reading समन्वितः for समाहितः.

V. 45, h. 1. Mr. Wilkins' ms. has जीवनं for जीवितं, which is the reading of every other authority.

V. 45, h. 2. The Bombay ms. Nos. V. VI. and VII. read निर्वेश for निर्देश. The sense of निर्वेश "wages," agrees very well with Sir W. Jones' translation; but CULLU'CA BHATTA is express in the use of निर्देश which he explains in the comment. Mr. Wilkins' ms. has निर्देश which has the same sense as निर्देश in Mr. Wilsons' Dictionary. b 37 R. S. reads निदेश, but a 37 has had an र added, and now reads निर्देश.

V.

CHAP. VI. V. 54, h. 1. See the remark on मृन्मयं, Chap. v. v. 122.

V. 55, h. 1. The Bombay ms. differs from every other copy in reading प्रव्रज्येतविस्तरात्. It may be said even to differ from itself in varying from what it gives in Chap. III. v. 125, where it agrees in form with all the other authorities in what may be considered the same idea and expression. In addition to what has been already remarked on that passage, it may be mentioned here, that Nos. VI. and VII. and b 37 R. S. read प्रसज्येत; a 37 R. S. has, and No. V. had, प्रसज्जेत, which some late reader has altered into प्रसज्जेत. The word (h. 2.) सज्जति, which is so spelt in every copy, affords the most decisive evidence that प्रसज्जेत is the true reading. It is right, however, to notice that the comment of No. II. in explaining विषयेष्वपिसज्जति has विषयेष्वपिप्रसज्येत while the Calcutta edition reads the last word प्रसज्जेत.

V. 58, h. 1. Mr. Wilkins' copy is again solitary in reading अतिपूजित for अभिपूजित.

V. 59, h. 2. The similarity in the forms of हि and क्रि as written in some of the manuscripts, is perhaps the reason why क्रियमाणनि occurs for ह्रियमाणनि in Mr. Wilkins' ms.

V. 66, h. 1. It appears to me that वसन् is better than रतः which is found in the Calcutta edition, Nos. II. VI. and VII. Yet Mr. Wilkins' ms. the Bombay copy and No. V. read वसन्. Supported, however, as रतः is, I have not ventured to make any alteration.

The

The word भूषितः is given for दूषितः in the Bombay CHAP. VI. MS., and in Nos. V. VI. and VII. The same word is found with the following explanation in the comment, viz. कुसुमकटकाद्याभरणैः “Adorned with flowers, golden bracelets, or other ornaments.” CULLU'CA, contrary to his usual plan takes no notice of this variation, but explains दूषितः to imply आश्रमलिंगरहितः “Destitute of the external symbols of his order.” Sir W. Jones has followed the comment in rendering this “Equal-minded towards all creatures.” सर्वभूतेषु ब्रह्मसुख्यासमदृष्टिः “Looking with an equal eye, by (the light of) divine knowledge upon all beings.”

V. 70, h. 2. All the authorities agree in making विज्ञेयं to agree with तपः and not with प्राणायामाः.

V. 81, h. 2. Nos. V. VI. and VII. read सर्वद्वन्द्वेर्विनिर्मुक्तः, all the others have it as is found in the Calcutta edition, सर्वद्वन्द्वविनिर्मुक्तः.

V. 89, h. 1. It is singular that Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. read श्रुति instead of स्मृति. That the last is the right reading cannot be doubted. Sir W. Jones so read it, and it is stated in Chap. II. v. 9, that the वेद and the श्रुति are the same; hence as the वेद is expressly mentioned, स्मृति must be the other authority quoted. The *Sruti* and the *Smṛiti* are to the *Hindus* what the Law and the Prophets were to the Hebrews.

## CHAP. VII.

CHAP. VII. Verse 32, hemistich 1. Mr. Wilkins' ms. is supported by Nos. V. and VII. in reading न्यायवृत्तिः for न्यायवृत्तः. No. VI. did read the same, but has been altered.

V. 41, h. 1. Mr. Wilkins' ms. the Calcutta edition, and No. II. read वेणः, the Bombay copy, Nos. V. VI. and VII. have वेनः. This name again occurs so spelt in Chap. ix. v. 66, in the Calcutta edition, and in No. II.

V. 41, h. 2. There are many discrepancies in the readings of this hemistich. I have followed the Calcutta edition, which agrees with Sir W. Jones' version. No. II. has सुंदापेजवनशैवसुमुखेनिमिरेवच. In this there is an evident error, सुमुखे being put for सुमुखो, which is the reading of the comment. Mr. Wilkins' ms. has सुदाःपैजवनशैवसुमुखोनिमिरेवच. The Bombay copy exactly agrees with this. No. V. reads thus, सुंदःपेजवनशैवसुरथोनेमिरेवच. Here we have the first syllable of the second name spelt पे and not पै, and likewise the first syllable of निमिः written ने, and the third name altogether different. No. VI. exactly corresponds with this reading. No. VII. agrees with the Calcutta edition, with the exception of giving यवन for जवन with a ज. As the comment of ME'D'HA'TITHI does not repeat the names, there is no check to keep them correct, or to enable the reader to confirm them. In CULLU'CA BHATTA's comment, the names are repeated, but there is some discrepancy between

tween the Calcutta edition and No. II., the former CHAP. VII reading **पियवनस्यपुत्रःसुदासोनामा**, "SUDA'SA, the son of PIYAVANA." Sir W. Jones makes the substitute to be SUDA'MAN. The comment of No. II. was nearer to Sir W. Jones' translation, as it was originally **पिजवस्यपुत्रःसुदानामा**, and in this it nearly coincided with its own text; but by a marginal emendation we are to read **सुदासः**. This last alteration is, I think, an error, for if **यवन** is the true reading, then the first should be **सुदासः**; but if **पेयवन** is so considered, then we must necessarily take a word a syllable shorter, and read either **सुदा**, **सुदः**, or **सुंदः** according to some one of the clashing authorities. Still, however, none of these support the word SUDA'MAN, which is put as an alternative by Sir W. Jones. See remarks on v. 110, Chap. VIII.

V. 54, h. 1. Mr. Wilkins' ms. is unsupported in reading **मोनान्** for **मोलान्**.

Mr. Wilkins' ms. and Nos. V. and VI. read **लस्यान्**. All the others have **लसान्**. According to Mr. Wilson's Dictionary both forms are good.

V. 54, h. 2. Mr. Wilkins' ms. has **वाष्टोवा** (**वा** + **अष्टो** + **वा**) in which it is supported by the Bombay ms. and No. VII. It seems, however, to have formerly agreed with the Calcutta edition, Nos. II. V. and VI. in reading **चाष्टोवा** (**च** + **अष्टोवा**). I have adhered to the Calcutta edition, because I think the **वा** after **अष्टो** renders that before it not merely unnecessary, but redundant. No. II. seems formerly to have read **वा**, but has been altered into **च**.

V.

CHAP. VII. V. 55, h. 2. The Calcutta edition has किन्तुराज्यं. No. II. किचराज्यं, No. V. किंराज्यं, and No. VI. the same as No. V. But here the sense requires an interrogation of astonishment, which is found in the form किमु in the Bombay copy, Mr. Wilkins' ms. and No. VII. This particle is familiar to every Sanscrit scholar, and occurs in line 11 page 2 of the *Hitôpadêsa*, where we have the phrase किमु यत्र चतुष्टयं "How much more when there are the four?"

V. 59, h. 1. An instance here occurs of what has been already mentioned with regard to the employment of निर for नि, and vice versa. The Calcutta edition reads निःक्षिपेत्, and the comment explains the term to mean समर्पयेत् "he should entrust," a sense borne out by the meaning of निक्षेप "a pledge or deposit." Mr. Wilkins' ms. the Bombay copy, No. VII. and Nos. V. and VI. in the comment, have नि and not निर. In Nos. V. and VI. the first hemistich is wanting in the text, which proves some connexion between those two copies. No. VI. has had the deficiency supplied in the margin, apparently at no very distant period, and in it the word is thus spelt, viz. निःक्षिपेत् with two errors.

V. 59, h. 2. समारभेत् is confirmed by the Calcutta edition, Nos. II. and VI., while Mr. Wilkins' ms. and Nos. V. and VII. have समाचरेत्.

V. 68, h. 1. The Bombay ms. and No. VII. read the च after सर्व; Mr. Wilkins' ms. the Calcutta edition, and No. II. insert it before that word. Nos. V. and VI. again agree

agree with one another in being deficient in verses 68, 69, CHAP. VII. 70 and 71.

V. 72, h. 1. Considerable obscurity accompanies the word अप्सराः, which is the reading of the Calcutta edition, and of No. II. by a correction, but what the last authority had originally is not discoverable. Mr. Wilkins' ms. reads आश्रयापराः. The Bombay ms. gives आश्रयाप्सराः. No. V. differs in having आश्रयापुरा. No. VI. agrees with No. V, while No. VII. appears originally to have read अपराः which has since been corrected by a marginal emendation into आश्रयापुरा. The ms. a. 37 R. S. reads by an interpolation of the comment गर्नाश्रयानक्रादयःचराः. b 37 R. S. reads आश्रयापुराः which may be a mere deficiency of the pen for अपराः. Notwithstanding these discrepancies of the various texts, the comments of Nos. V. and VI. read अप्सराः and explain it to mean याहकुमीदयः "sharks, tortoises, &c." No. VII. affords the same explanation, but reads the word अपराः. Following the mere analogy of the language this last would appear to be the true reading; but the root मृ affords us as good a derivation as चर. The only difficulty that presents itself in selecting अप्सराः is, that the word is not recognised in the sense of "aquatick animals," but seems peculiarly appropriated to the celestial nymphs of INDRA's heaven.

V. 74, h. 2. Instead of विधीयते which is found in the Calcutta edition, No. II. and the Bombay copy, and Mr. Wilkins' ms. reads विधिष्यते. Nos. V. VI. and VII. have दुर्गाणिकारसेत्.

CHAP. VII. V. 80, h. 2. An error has crept into our text in following the Calcutta edition, **आम्नायपरः** is the true reading : and not **आम्नायापरः**. The former reading is supported by Mr. Wilkins' ms. the Bombay copy, and No. VII. A new proof is here afforded of the connection between Nos. V. and VI. Both read by mistaking equivocal letters **स्पोवाप्रायपरः**.

V. 98, h. 2. Mr. Wilkins' ms. reads **विचलेत्**, while all the others read **च्यवेत्**.

V. 99, h. 2. The mistakes in the use of **नि** and **निर्** have been already noticed in note 59, Chap. VII. No. II., the Bombay copy, Nos. V. VI. and VII. read **निक्षिपेत्**, as is required by the context ; for every pious gift may be considered as a sort of deposit placed with worthy objects for sacred purposes. The Calcutta edition and Mr. Wilkins' ms. read **निक्षिपेत्**.

V. 101, h. 2. Here again the same difference occurs in the mode of writing **निक्षिपेत्**, except that Mr. Wilkins' ms. omits the *visarga*, and that the Bombay copy substitutes the word **योजयेत्**.

Mr. Wilkins' ms. is clearly in error in reading **बुद्धा** for **वृद्धा**, as the latter is explained by the comment.

V. 105, h. 2. For **गूहेत्**, which is countenanced by CULLU'CA's comment, and is found in the Calcutta edition, in No. II., Mr. Wilkins' ms. has **गृहेत्**, the Bombay copy **गृहे**, No. V. reads **यह**. No. VI. had **गृहे**, which has been altered into **गूहेत्**. No. VII. likewise reads **गूहेत्**.

V.



V. 125, h. 1. The Calcutta edition has राजाकर्मसु CHAP. VII  
instead of राजकर्मसु.

V. 132, h. 2. The Calcutta edition and No. II. again agree in the spelling of मृन्मय. See note 122, Chap. v., and in this instance it is supported by Mr. Wilkins' ms. We may therefore suppose that one or other mode is optional.

V. 135, h. 1. Mr. Wilkins ms. stands alone in reading श्रुतवृत्ति for श्रुतवृत्ते.

V. 145, h. 2. Mr. Wilkins' ms. has हुत्वाग्नीन्, the others हुताग्निः. A mistake of a syllable in this verse, in No. V., which is likewise found in No. VI. leaves no doubt that the latter is copied from it.

V. 149, h. 1. As it is possible that तिर्यग्योनः may be equally good with तैर्यग्योनः, I have followed the Calcutta edition. In this and in v. 150, h. 1, some authorities read one way, and some the other.

V. 154, h. 2. Mr. Wilkins' ms. reads अनुरागोपरागः the other authorities agree with the text.

V. 162, h. 2. The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read द्वैधसंश्रयमेवच instead of द्विविधः संश्रयः स्मृतः. This couplet is not in No. VII.

V. 165, h. 2. मित्रस्य is read in Mr. Wilkins' ms. after संहतस्यच, all the others read मित्रेण.

V. 169, h. 2. Mr. Wilkins' ms. has प्राप्त्वानु for तदवे, which is found in all the other authorities.

V. 188, h. 2. Agreeably to what is laid down by Mr. Wilkins in Rule 627 of his Grammar, निविश is found in the proper form potential in all the authorities except  
his

CHAP. VII. his own ms. and No. VII. In the former it is read in the common form, as follows:—निविशेत्सतदास्वयं; where it may be observed that the pronoun *स* is introduced for the purpose of giving the due length to the *páda*. No. VII. is clearly in error, for it reads हिविशेत्. If we suppose *हि* to be correct, then the proper form is inadmissible; but if this last be right, then *नि* should be substituted for *हि*.

V. 198, h. 1. Nos. V. and VI. agree with Mr. Wilkins' ms. and the Bombay copy in reading the first hemistich thus कौरुक्षेत्राबमत्स्यां पांचालान्सूरसेनजान्, while the Calcutta edition, Nos. II. and VII. have the passage as it is printed, without converting कुरुक्षेत्र and पांचाल into gentile nouns. All read मत्स्यान् and not मात्स्यान्, as would be required by conforming to the analogy of पांचालान्. That the reading adopted is the true one, will be seen by referring to Rule 895 of Mr. Wilkins' Grammar, where it is laid down, that, "when a patronymic formed by any of the foregoing rules is put in the plural number, the distinctive affix to the primitive is omitted." And further, that, "it is common to put the names of certain countries in the plural number, to denote the inhabitants."

V. 200, h. 1. परिहृये and not असम्भवे is found in Mr. Wilkins' ms. the Bombay copy, and No. VII. The couplet is altogether omitted in Nos. V. and VI. I have followed the reading of the Calcutta edition and No. II. which is favoured by Sir W. Jones' translation.

V. 205, h. 2. Mr. Wilkins' ms. has दधते for विशते. No. VII.

VII. is altogether deficient, it begins with the last hemistich, and finishes with another quite different; it then omits up to v. 212, which it makes to follow v. 213. The others read विद्यते. Nos. V and VI omit all the verses from v. 205 up to v. 213.

V. 223, h. 2. The Calcutta ms. has a typographical error in reading प्रणधीना for प्रणिधीना.

V. 226, h. 2. स्वस्थ and सुस्थ, though apparently differing in etymology, seem to be used indifferently for one another in all the manuscripts. Following the Calcutta edition I have printed the former, which is the form in which the word is found in that work, as well as in the Bombay ms. Nos. V. VI. and VII., excepting that it is spelt स्वस्थ with an श in the Bombay copy, Nos. V. VI. and VII. Mr. Wilkins' ms. and No. II. have असुस्थ.

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#### CHAP. VIII.

Verse 4, hemistich 2. उपकर्म is given for अपकर्म in Mr. Wilkins' ms. The Bombay copy reads अवकर्म. Nos. V. and VI. have अयकर्म, where the प has been mistaken for a य.

CHAP.  
VIII.

V. 15, h. 2. See the remarks on the prohibitive मा, Chap. III, v. 259.

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VIII.

V. 16, h. 2. लोपयेत् is found in every authority, except Mr. Wilkins' ms. where we read चालयेत्.

V. 31, h. 2. आहरेत् is substituted for अर्हति in Mr. Wilkins' ms. The verse does not occur in Nos. V. and VI. but the rest read अर्हति.

V. 41, h. 2. Mr. Wilkins' ms. again differs from all the rest in reading प्रतिपालयेत् for प्रतिपादयेत्.

V. 46, h. 2. Nos. II. VII. and the Bombay copy agree in reading प्रकल्पयेत्, but Mr. Wilkins' ms. has विकल्पयेत्.

V. 47, h. 2. Nos. V. VI. and the Bombay copy read धनिकस्य, while Mr. Wilkins' ms. has बालिकस्य. No. VII. is deficient in this verse.

V. 57, h. 1. There is considerable disagreement among the mss. in the readings of the first *pāda* of this verse. Mr. Wilkins' ms. exactly agrees with the Calcutta edition and No. II. The Bombay copy has ज्ञातारःसन्तिचेत्युक्त्वा. Nos. V. and VI. read सन्तिज्ञातारइतिक्त्वा. No. VII. reads ज्ञातारः सन्तित्युक्त्वा but by an insertion in the margin we are to read मे after सन्ति. In following the Calcutta edition, No. II. and Mr. Wilkins' ms. I have been guided by CULLU'CA's comment. There a second reading is stated to be optional in the following words, ॥ज्ञातारःसन्तिमेत्युक्त्वाइतिवापाठः॥ But the scholar will ask how मे + इति can coalesce into मेति. Here we again have the following remark by CULLU'CA अत्रह्रस्वसंभिकारस्यपररूपत्वं (in No. II. we have अपर and not पर) "Here, owing to the metre, there is a contrariety  
in

in the letter इ." But for this express notice I should have been inclined to adopt the reading found in the Bombay ms.

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V. 75, h. 2. The Bombay ms. and No. VII. read हवेति for अभ्येति. No. V. and VI. omit all the verses from 58 to 136. All the copies of ME'D'HA'TITHI, viz. Nos. V. VI. and VII. are particularly defective in this Chapter.

V. 79, h. 2. There is a typographical error in the Calcutta edition, where विधिनातेन is printed for विधिना नेन.

V. 80, h. 1. The Calcutta edition, No. II. and Mr. Wilkins' ms. read वेत्थ and not वित्थ, as is required by p. 174 of Mr. Wilkins' Grammar. The Bombay ms. has विस्थ. In No. VII. the couplet was omitted, but it is inserted in the margin, apparently by the hand of the copyist, and the first pūda reads thus यद्भयोरनयोरित्थं. In this the letter व has been omitted, and an anuswāra improperly inserted. I have not ventured to make any alteration, as the reading of the Calcutta edition and No. II. is supported by Mr. Wilkins' ms. This may, perhaps, be an ancient grammatical form.

V. 82, h. 2. This hemistich affords an instance of the use of आइ, governing the accusative case, in the instance of शतमाजाती: "as far as an hundred births." In Chap. 1x, v. 101, h. 1, it may be seen employed with the nominative.

V. 91, h. 2. आत्मनि is substituted for मुनि: in Mr. Wilkins' ms. but the latter reading is supported by the Calcutta edition, Nos. II. and VII. and by the Bombay copy.

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copy. CULLU'CA's comment likewise recognises मुनिः which it explains by सर्वज्ञः.

V. 98, h. 1. Rule 7 of Mr. Wilkins' Grammar must be somewhat extended to account for गवानृते (गो + अनृते). In Foster's Essay, p. 25 and 30, it will be seen that the rule is *general*. But as this work is in the hands of but few, I quote the rule.

"The ओ of गो before an अ is three-fold, before any other vowel it is two-fold :

" Ex.—गो अयं or गोयं or गवायं,

गो and ईश make either गवेश or गवीश,

गो and यूति only make गव्यूति."

It will not be out of place, perhaps, to observe that even the last example differs from Mr. Wilkins' Grammar, where two modes instead of one are assigned for गो and यूति.

V. 99, h. 2. अवदाः the second person singular of the third preterite may, apparently, be optionally long or short in the penultimate, according to Rule 429 of Mr. Wilkins' Grammar ; but according to Foster's Essay, Rule 125, p. 454, and Dr. Carey's Grammar, p. 304, it should be long. It is found short in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. Nos. V. VI. and VII. are deficient in this verse. Here the metre absolutely requires the elision of the augment : See note on v. 259, p. 348.

V. 104, h. 1. यत्रोक्तोतु instead of यत्रोक्तौ is found in Mr. Wilkins' ms. the word ऋत "truth," being omitted, and तु introduced to fill up the measure. The Bombay ms. has

has the right reading, but No. VII. agreed originally with Mr. Wilkins' ms. and has subsequently had ~~ता~~ introduced into the margin, and ~~े~~ obliterated after यत्र.

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VIII.

V. 110, h. 2. The Calcutta edition reads वैयवन (वे + यवन) instead of पेयवन, which is the reading intended by CULLU'CA, as प्रियवनापत्य is found in his comment. No. II. has in the text पेजवन. The Bombay copy, likewise, has पेजवन. No. VII. gives वैजवन. I have restored the text, in conformity with the opinion of CULLU'CA and Sir W. Jones. See note on v. 41, Chap. VII.

V. 132, h. 2. त्र्यसरेणु is given in the Calcutta edition, in this and the following couplet, instead of त्रसरेणु, which is the reading of Sir W. Jones, Mr. Wilson's Dictionary, Nos. II. and VII., and of the Bombay copy and Mr. Wilkins' ms.

V. 134, h. 1. त्रियवन्तु, which is a compound of the class called द्विगु (Mr. Wilkins' Grammar, page 574), is corroborated by No. II. and the Bombay ms. Mr. Wilkins' ms. has त्रियवस्तु, but this appears to be by a subsequent alteration; for it formerly seems to have agreed with the others: यवः is a noun masculine.

V. 135, h. 2. The Bombay ms. and No. V. support Mr. Wilkins' ms. in reading रूप्य for रोप्य, which is the reading of the Calcutta edition and No. II. I have made no alteration. Nos. VI. and VII. are deficient in this verse.

V. 136, h. 2. The Calcutta edition and No. II. seem to be evidently in error in reading काशीपणं instead of

CHAP. VIII. **कार्षापणः**, which is the reading found in Mr. Wilkins' ms. the Bombay copy, and No. V.

V. 165, h. 1. Of the two words **योगधमन**, the latter is not found in any dictionary, but though not expressly introduced into the comment, seems there to be explained by **बन्धक** "a pledge, pawn or gage," which agrees with the meaning assigned by Sir W. Jones. Nos. V. and VI. have **योगवापन**, which is supported by their comments. The latter word is, however, equally obscure with the other. Mr. Wilkins' ms. and the Bombay copy agree with the Calcutta edition and No. II. in reading **योगधमन**.

V. 165, h. 2. Sir W. Jones' version countenances the **वापि** found in the Calcutta edition and in No. II., while Mr. Wilkins' ms. the Bombay copy, Nos. V. and VI. have **वापि**.

V. 169, h. 1. CULLU'CA's comment supports the version of Sir W. Jones, by interpreting the word **कुलं** "the inspector of causes."

V. 172, h. 1. Mr. Wilkins' ms. reads **आदानात्** for **स्वादानात्**, and seems in this to be favoured by No. II. but the Bombay copy and Nos. V. and VI. have the latter reading.

**धर्म** is found for **वर्ण** in Mr. Wilkins' ms. Nos. V. and VI. and is further countenanced by Sir W. Jones' translation, but the latter word is supported by the Bombay ms. and CULLU'CA's comment. No. II. has been made to conform to the present reading, but it does not seem clear what word was formerly read. No. II. is further



further deficient in one line of the comment of this couplet. CHAP.  
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The Calcutta copy reads अवलानान्, while the Bombay copy, Mr. Wilkins' ms. Nos. II. V. and VI. have दुर्बलानान्. I have in consequence followed No. II. and the others.

V. 178, h. 1. Contrary to Mr. Wilkins' ms. the Bombay copy, Nos. II. V. and VI. the Calcutta edition has मिष्यः instead of मिथः. The first of these words is not recognized by any of the Dictionaries.

The Bombay ms. differs from all in reading विवदमानयोः instead of विवदतान्मृणाम्.

V. 184, h. 2. उभोनियसदाप्यःस्यादिति is the form in which the second hemistich begins in the Calcutta edition and in No. II. Mr. Wilkins' ms. has undergone some alteration, and now stands उपसंगृह्यदाप्यःस्यादिति. The Bombay copy has सन्निगृह्योभयंदाप्यइति. Nos. V. and VI. agree with this last reading, except in the first syllable, for which they substitute से, which is evidently an error.

V. 199, h. 2. इतिस्थितिः instead of यथास्थितिः is found in the Bombay ms. and in No. VI. by a marginal correction; for the word had been omitted in the body of the text.

V. 201, h. 2. In Mr. Colebrooke's translation of the *Digest of Hindu Law*, we have this verse, and the commentator seems to imply that some other reading had विशुद्धंस्यात् instead of विशुद्धंहि; but Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. all agree in the latter

CHAP.  
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latter reading. No. V is left in blank here, being copied from some imperfect ms.

V. 203, h. 2. Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. have सावद्यं (स + अवद्यं) for चासारं (च + असारं) but the latter reading is found in the Calcutta edition and No. II.

The Calcutta edition is in error in reading दूरेण for दूरेन (दूरे + न).

V. 212, h. 2. Mr. Wilkins' ms. stands alone in reading नादेयं for नदेयं.

V. 215, h. 1. भृत्यः instead of भृतः is found in Mr. Wilkins' ms. but four other mss. coincide in reading भृतः.

V. 216, h. 1. Another instance occurs here, and in the following couplet, of the indifference with which the word is written, either सुस्थः or स्वस्थः. The Calcutta edition here reads after the last form, and in v. 217, h. 1, after the first form. No. II. has सुस्थः in both. Mr. Wilkins' ms. the same. The Bombay copy in each case has स्वस्थः. Nos. VI. and VII. have not v. 217, but in v. 216 read स्वस्थः. I have followed No. II.

V. 239, h. 1. The Bombay copy, Mr. Wilkins' ms. Nos. VI. and VII. all agree in reading नावलोकयेत्, which seems to be supported by Sir W. Jones' version, where the expression is rendered "*over which a camel could not look.*" The Calcutta edition and No. II. read नवलोकयेत्. I have not, however, differed from the two last, to follow the authorities first mentioned, because the comment repeats the words नवलोकयेत्. अवलोकनं means the looking down

or

down or observing anything, which accords very well with the idea of looking over a hedge; while the other rather implies the looking with a scrutinizing eye at any thing.

V. 243, h. 2. The Calcutta edition has **क्षेत्रियस्य**, while every other authority, including No. II. has **क्षेत्रिकस्य**, which is likewise the reading of the Calcutta edition in v. 241, h. 2. I have in consequence deviated from it in this verse.

V. 246, h. 2. By an error of the press, perhaps, the Calcutta edition has **क्षीरणः** instead of **क्षीरिणः**.

V. 253, h. 2. Nos. VI. and VII. agree with the Bombay ms. in reading **विनिश्चयः** instead of **विनिर्णयः**, which is the reading of the Calcutta edition and No. II. Mr. Wilkins' ms. has **विनिर्णये**.

V. 260, h. 2. Instead of **चारिणः** which is found in the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy have **गोचरान्**. No. V. is altogether deficient in the verse; but Nos. VI. and VII. read **शतशस्तथा**.

V. 261, h. 2. Though **तथा** is found in the Calcutta edition, No. II. the Bombay copy, Nos. VI. and VII., Mr. Wilkins' ms. reads **तदा**.

V. 262, h. 2. There is a little variation in the mss. between **विनिर्णयः** and **विनिश्चयः**. The Calcutta edition, No. II. and the Bombay copy read in the first of these forms; Mr. Wilkins' ms. has it likewise, but in the 7th case singular. No. VI. has the second mode, and No. VII. puts it in the seventh case singular. No. V. omits the verse.

V. 265, h. 2. Mr. Wilkins' ms. is unconfirmed by any other authority in reading **अपकार** for **उपकार**; perhaps

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VIII.

it is by an omission of the copyist that the preceding म is not qualified with an उ.

V. 266, h. 1. In the Calcutta edition, Nos. II. and VI. we find विनिर्णये, while in Mr. Wilkins' ms. the Bombay copy, and No. VII. the same word is written in the nominative case.

V. 271, h. 2. The Calcutta edition has निःक्षेप्यो, but is unsupported, even by No. II. in reading the *visarga*, as if the word was found with the preposition निर instead of नि. The other authorities vary much in the word itself: thus Mr. Wilkins' ms. has निधेयो; the Bombay copy reads निखेयो; No. VI. निश्चयो, and No. VII. leaves the medial letter blank, and has नि प्यो; which shews that the copyist was uncertain as to the proper letter.

V. 277, h. 2. All the authorities agree in reading विनिश्चयः, except Mr. Wilkins' ms. which has विनिर्णयः.

V. 281, h. 1. The great similarity in the use of अप and अव is shewn in the words अपकृष्ट and अवकृष्टः, for the first reading we have the authority of the Calcutta edition, No. II. and the Bombay copy; while we have Mr. Wilkins' ms. and Nos. VI. and VII. for the second one: they appear to be both equally good; but the first has been followed, as it is found in the Calcutta edition.

V. 285, h. 1. The Calcutta edition is unsupported by any authority, and likewise by its own comment, in reading उपभोगं instead of उपभोगी, which has been accordingly adopted.

V.

V. 287, h. 1. It is singular that the form अवपीउनाना instead of अवपीउनायां is found in Nos. VI. and VII. and Mr. Wilkins' ms. The Bombay copy reads पीउनं.

V. 288, h. 2. The form राज्ञो is supported by the Calcutta edition, by No. II. and by CULLU'CA's comment, while Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII. read राज्ञे.

V. 292, h. 2. Mr. Wilkins' ms. is solitary in reading दंउो for दंउं, which is found in the rest.

V. 295, h. 2. The Calcutta edition, which has been followed, is supported by No. II. and the Bombay copy, in reading प्राणभृतस्, while Mr Wilkins' ms. Nos. VI. and VII. have प्राणभृतं. Both forms are good, but by the first we must understand that "*animals*" in the accusative plural are intended, while by the latter we are to take the sense as in the accusative singular.

V. 298, h. 1 and 2. The forms माषिकः and माषकः have been adopted in conformity with the Calcutta edition and No. II. The first manner of deriving the word seems more analogous to grammatical rules, and is supported by Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII.

V. 299, h. 1. It must be by a typographical error that we read प्रिश्यो in the Calcutta edition, all the authorities, including No. II. read शिश्यः. It will be observed that No. V. has not been quoted, being altogether deficient in this part of the work.

V. 309, h. 1. For अनपेक्षित, which is found in the Calcutta

CHAP. Calcutta edition, No. II. and the Bombay copy, Mr.  
VIII. Wilkins' ms. and No. VII. read अनवेक्षित. No. V. gives  
अनरक्षित.

V. 325, h. 1. There are some variations in the different authorities about कुरिखायाः, which is the reading of the Calcutta edition, No. II. and the Bombay copy. Mr. Wilkins' ms. reads खुरिकायाः. Nos. VI. and VII. have स्फुरिकायाः.

V. 362, h. 2. Mr. Wilkins' ms. is undoubtedly in error in reading ये for ने which is found in every other authority.

V. 368, h. 2. For प्रसंगविनिवृत्तये, which is the reading of the Calcutta edition and of No. II., the form प्रसंगविनिवर्तयेत् is found in Mr. Wilkins' ms. The Bombay copy agrees with the Calcutta edition, excepting that it finishes with a *visarga*. The distich is not found in Nos. V. VI. and VII.

V. 369, h. 2. The word शिफा is not given in the sense of "whip" in Mr. Wilson's Dictionary, but it there occurs in that of a fibrous root, which probably was employed for the purpose. Mr. Wilkins' ms. has शिखा, but the Bombay copy reads the same as the Calcutta edition and No. II. The verse is not found in Nos. V. VI. and VII.

V. 374, h. 2. No. II. and Mr. Wilkins' ms. read सर्वस्वी instead of सर्वस्वैः. The Bombay ms. is not clear, but seems to lean to the former. No. V. VI. and VII. are deficient in this verse. I have adhered to the Calcutta edition:

V.

V. 375, h. 1. I have followed the Calcutta edition in reading सर्वस्वदण्डः, though perhaps the form सर्वस्वदण्ड्यः, which is found in No. II. Mr. Wilkins' ms. and the Bombay copy, may be the more preferable one. Nos. V. VI. and VII. are deficient. CHAP. VIII.

V. 383, h. 1. Mr. Wilkins' ms. reads उभे instead of तुते; but the latter reading is supported by No. II. and the Bombay ms. The verse is not found in Nos. V. VI. and VII.

V. 402, h. 1. Mr. Wilkins' ms. substitutes तथा for अथवा, but is unsupported by No. II. and the Bombay copy.

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## CHAP. IX.

Verse 11, hemistich 2. Considerable difficulty presents CHAP. IX  
itself in determining the true reading of this hemistich. But for the number of authorities that support the Calcutta edition in the word पारिणास्य, I should have been inclined to follow Mr. Wilkins' ms. which reads पारि नाय्यस्य. For the former word we have the authority of Nos. V. and VII. and that of the Bombay copy, which is very little different, namely, पारीणस्य. The word पारिणाय्य, as derived from परिणय "marriage," would admit of the meaning given to it in the comment,

CHAP. IX. while परिणाह implies “*the breadth or periphery of a circle.*”

Mr. Wilkins' ms. is however decidedly faulty in reading अनु for अन्न, and वेक्षणे for चेक्षणे (च + इक्षणे). No. II. has by a subsequent alteration, in a different coloured ink, the word पारिणद्धस्यावेक्षणे, which formerly was पारिणाद्ध स्यवेक्षणे. To countenance अवेक्षणे, the fifth syllable of the second *páda* has been made long, which is contrary to the metrical canons usually followed in MENU. I have adhered to the Calcutta edition.

V. 17, h. 1. The authorities are nearly balanced between अनार्जवम् and अनार्यताम्. The first reading is found in the Calcutta edition, Nos. V. and VII.; and the latter in No. II. Mr. Wilkins' ms. and the Bombay copy. No. VI. is deficient.

V. 23, h. 2. Mr. Wilkins' ms. is unsupported in reading अर्वनीयताम् for अर्हणीयताम्.

V. 24, h. 2. उत्कृष्टं is substituted in Mr. Wilkins' ms. for उत्कर्ष.

V. 43, h. 1. क्षिप्रः is found in Mr. Wilkins' ms. Nos. V. and VII.; all the others except No. VI., which is defective, read विद्धः as with us.

V. 47, h. 2. The Calcutta edition, No. II. Mr. Wilkins' ms. the Bombay copy and No. VII. read ददानि; but No. V. has ददामि. No. VI. is defective.

V. 61, h. 1. Mr. Wilkins' copy and No. V. read एक, all the others एके.

V. 62, h. 1. The Calcutta edition and No. II. read निर्वृते, all the others have निर्वृत्ते. The same word occurs preceded by the privative अ, in the 61st couplet, hemistich



tich 2. Mr. Wilson's Dictionary supports the reading CHAP. IX. adopted in the text.

V. 65, h. 1. नोडाहकिषु is, by an alteration, given in Mr. Wilkins' ms., but what it was originally is not very clear: all the other authorities read as with the text, नोडाहिकेषु.

V. 65, h. 2. Mr. Wilkins' ms. must be in error in reading भेदनं for वेदनं; all the others agree in the latter reading.

V. 79, h. 2. The Calcutta edition, No. II. and the Bombay copy read द्विषन्त्याम्; but Mr. Wilkins' ms. Nos. V. VI. and VII. have द्विषाणाय। The Calcutta edition has been followed, being confirmed by the Bombay copy.

V. 86, h. 2. The Calcutta edition and No. II. have स्वजातिः; Mr. Wilkins' ms. reads सज्जातिः, the Bombay copy सजातिः, which is equally good as that of the Calcutta edition. No. V. reads साजातिं, No. VI. सजातिं, and No. VII. सज्ञातिं.

V. 93, h. 1. I quote the readings of the various authorities to shew how they vary in what ought to be a very clear case. The Calcutta edition and No. II. read correctly पित्रेन (पित्रे + न), Mr. Wilkins' ms. Nos. V. and VII. पित्र्येण. The Bombay copy has पित्रेण and No. VI. पित्रेव.

V. 103, h. 2. All the authorities except the Calcutta edition and No. II. read धर्म for भागं, I have not made

CHAP. IX. made any alteration, as the phrase seems to have become colloquial.

V. 126, h. 1. The word ज्येष्ठेन, as found in No. II. and Mr. Wilkins' ms. seems better than ज्येष्ठेन, which I have printed in conformity with the Calcutta edition. The Bombay copy reads nearly the same, namely, ज्येष्ठेन. No. V. has ज्येष्ठे, and No. VII. ज्येष्ठेच. No. VI. caret. All these latter readings favour the Calcutta edition, which may be the true reading, and is rather countenanced by Sir W. Jones' translation.

V. 131, h. 1. योतकं looks as if altered to पोतकं, in No. II., but the Calcutta edition, the Bombay copy, and No. V. have the first mode. Mr. Wilkins' ms. and Nos. VI. and VII. have योतुकं, but the letter उ has evidently been subsequently added in No. VI.

V. 132, h. 1. रिक्थं is found in Mr. Wilkins' ms. the Bombay copy and Nos. V. and VII. The verse is wanting in No. VI. I have preserved the form ऋक्थं, as found in the Calcutta edition and No. II.; both being equally good. The first form will however be found in v. 147, h. 2.

V. 149, h. 1. The Calcutta edition and the Bombay copy read आनुपूर्व्येण, while all the others have आनुपूर्वेण.

V. 204, h. 2. The Calcutta edition has अनुपालितः, Mr. Wilkins' ms. the Bombay copy and No. VI. read अनुपालिनः, No. II. अनुषालिनः, No. V. अनुलेपनः, and No. VII. अनुलिपितः. I have followed Mr. Wilkins' ms.

V. 214, h. 2. Mr. Wilkins' ms. stands alone in reading योतुकं for योतकं. See note on v. 131, h. 1.

V. 231, h. 2. The Bombay copy has been followed CHAP. IX. in reading निःस्वान् instead of निस्वान्, which is found in No. II. Mr. Wilkins' ms. and Nos. V. and VII. निस्वासान् is found in No. VI. The preposition निः, as implying exclusion, deprivation, &c. is better than नि, which is its opposite.

V. 256, h. 1. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. all agree in reading द्रव्यापहारकान्; but the Bombay copy has द्रव्यापहरिणः. The Calcutta edition, by a typographical error, has omitted the ह in the last word, or would otherwise have agreed with No. II. and the other authorities.

V. 258, h. 1. Mr. Wilkins' ms. has ओत्कोचकाश्च instead of उत्कोचकाश्च, which is found in the Calcutta edition, the Bombay copy, Nos. II. V. VI. and VII.

V. 264, h. 1. For पूष, which is found in the Calcutta edition and in No. II. Mr. Wilkins' ms. has यूष, and the Bombay copy सूप. Nos. V. VI. and VII. are defective in this verse. CULLU'CA gives अपूप in his comment; both forms are equally good.

V. 268, h. 1. उपदेशैश्च, is found in the Calcutta edition and in No. II.; but Mr. Wilkins' ms. and the Bombay copy have अपदेशैश्च, as in the second hemistich. I have followed the Calcutta edition, as a little variation may have been designed by the compiler to prevent tautology.

V. 275, h. 1. प्रतिकूल्येषु is found in Mr. Wilkins' ms. alone; all the others read प्रतिकूलेषु.

CHAP. IX. V. 275, h. 2. Mr. Wilkins' ms. differs from all the other authorities, in reading उपकारकान् for उपजापकान्.

V. 280, h. 1. कोषागार is substituted for कोष्ठागार in Mr. Wilkins' ms., but No. II. and the Bombay copy read, by an error of the copyist, कोष्ट. Nos. V. VI. and VII. are defective in this couplet.

V. 281, h. 2. The Calcutta edition and No. II. read भिद्यात् instead of भिन्यात्, which is found in the Bombay copy. Nos. V. VI. and VII. are again deficient. I have followed the Bombay copy, as there can be no doubt of its correctness.

V. 286, h. 2. Mr. Wilkins' ms. has अपराधे for अपबेधे, which is the reading of the Calcutta edition, No. II. and the Bombay copy. But Nos. V. VI. and VII. have अपिबधे. The Calcutta edition has been followed.

V. 294, h. 2. सप्तांगं is found in the Calcutta edition and No. II. All the others vary considerably. Mr. Wilkins' ms. and the Bombay copy have समस्तं. No. V. is obscure, but seems to read तप्त. No. VI. has समक्ष, and No. VII. सप्तमं. I have adhered to the Calcutta edition and No. II.

V. 303, h. 1. The authorities are divided between वायोष and वातस्य. For the first reading we have the Calcutta edition, Nos. II. V. VI. and VII. and for the second one we have Mr. Wilkins' ms. and the Bombay copy.

V. 308, h. 1. Instead of अभि, which precedes छयते in the Calcutta edition, and in No. II. Mr. Wilkins'

ms. has प्र, but the Bombay copy, Nos. V. VI. and VII. CHAP. IX. have हि before it.

V. 314, h. 1. The Calcutta edition has भस्यो, which has been followed in our text. No II. reads भस्यो. The Bombay copy, and Mr. Wilkins' ms. have भस्यो, which is supported by No. VI., but Nos. V. and VII. read with the Calcutta edition.

V. 314, h. 2. I have preserved the word सोमः which is found in the Calcutta edition and No. II.; yet Mr. Wilkins' ms. the Bombay copy and Nos. V. VI. and VII. have चेन्दुः (च + इन्दुः).

V. 324, h. 1. The Calcutta edition, No. II., the Bombay copy, and Nos. V. and VI. read चरन्सदा; but Mr. Wilkins' ms. reads चलंसमा, and No. VI. चरणसदा.

V. 335, h. 2. The Calcutta edition and No. II. have ब्राह्मणायश्रयो, in which the य must be a misprint for a प, which is the reading I have adopted. The Bombay copy and No. V. seem to read the same as the Calcutta edition, but the difference between a प and a य in the mss. is so little, that nothing decisive can be often gathered from a comparison. Mr. Wilkins' ms. reads ब्राह्मणोपाश्रयो and No. VI. ब्राह्मणोयाश्रयो. From these two examples it is clear that they are designed to express the word उपाश्रयः. Neither this nor अपाश्रयः are found in the Dictionaries. I have followed Mr. Wilkins' ms., as conveying the most intelligible sense.

## CHAP. X.

CHAP. X. Verse 3, hemistich 1. The Calcutta edition and No. II. read **वेशेयान्**, which is confirmed by the Bombay ms. Nos. V. and VI. But Mr. Wilkins' ms. has **वेशिष्यान्**. No. VII. has **वेशयेष्यान्**.

V. 20, h. 2. **अभिनिर्दिशेत्** is found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. I have followed the Calcutta edition and No. II. in reading **विनिर्दिशेत्**.

V. 21, h. 2. Mr. Wilkins' ms. has **शेष**, the Bombay copy **षेष्**. No. V. seems to read either **शेख** or **शेखर**. No. VI. **शखर** and No. VII. **शेखर**. I have followed the Calcutta edition and No. II. in reading **शेख**, which is supported by Sir W. Jones' translation.

V. 35, h. 1. Though the Calcutta edition and No. II. read **मृतवत्तमृतुनारीषु** I have followed Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. in reading **मृतवत्तमृतुनारीषु** as the more probable reading.

V. 38, h. 1. Mr. Wilkins' ms. is solitary in reading **मूल** for **मूल**.

V. 40, h. 1. For **प्रदर्शिताः**, which is found in all the other authorities, Mr. Wilkins' ms. has **पिगर्हिताः**.

V. 41, h. 1. The Calcutta edition and No. II. read **सजाति** for **स्वजाति**, which is found in the other authorities. Both seem equally good, and I have made no alteration.

V.

V. 41, h. 2. The Calcutta edition and No. II. read **CHAP. X.** **सधर्मीणः**, which is supported by the Bombay copy, Nos.

V. VI. and VII. Mr. Wilkins' ms. reads **स्वधर्मीणः**.

V. 42, h. 2. Mr. Wilkins' ms. reads **जन्मसु**; but all the others have **जन्मतः**.

V. 44, h. 1. The Calcutta edition No. II. and Mr. Wilkins' ms. read **पोण्ड्रक**, while the Bombay copy and Nos. V. VI. and VII. agree in reading **पुण्ड्रक**. I have made no alteration in the Calcutta text, which is confirmed by Sir W. Jones' translation.

V. 47, h. 1. Mr. Wilsons' Dictionary does not contain the form **चिकित्सनम्**, which is found in the Calcutta edition and No. II.; but it has **चिकित्सितम्**, which is found in Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. I have, however, not made any alteration.

V. 47, h. 2. Mr. Wilkins' ms. reads **वेदेहिकानां**, but all the other authorities have **वेदेहकानां**. Mr. Wilkins' ms. likewise gives **पथं**, which is read **पथः** by the rest.

V. 50, h. 1. The Calcutta edition, Nos. II. V. VI. and VII. read **चेत्य**, while Mr. Wilkins' ms. and the Bombay copy have **चेत्र**. According to Mr. Wilson's Dictionary both modes are good in the sense required.

V. 51, h. 2. **अपपात्र** is found in the Calcutta edition, Nos. II. and VI., but Mr. Wilkins' ms. the Bombay copy, Nos. V. and VII. read **अवपात्र**. See note on v. 281, Chap. viii.

V. 52, h. 1. **चेलानि** is found in the Calcutta edition and Mr. Wilkins' ms., all the others read **चेलानि**. From

CHAP. X. this and the former instances it is clear that both forms are good. See note on v. 103, h. 2, Chap. v.

V. 61, h. 1. The Calcutta edition is clearly in error in reading परिध्वंसाज्जायन्ते instead of परिध्वंसाजायन्ते, which is found in Mr. Wilkins' ms., the Bombay copy, Nos. II. VI. and VII. परिसाज्ञायत is given in No. V.

V. 62, h. 2. Mr. Wilkins' ms. reads शुद्धि instead of सिद्धि, which is found in all the other authorities.

V. 66, h. 2. The Calcutta edition and No. II. read त्रेयस्त्वं केचिद्वेदेत्, but the other authorities differ considerably. Mr. Wilkins' ms. has त्रेयान् कस्त्वनयो, the Bombay copy has त्रेयस, but the remainder is uncertain. No. V. reads त्रेयस्त्वं केचिद्वेदेत्. No. VI. gives त्रेयस्त्वं, but the rest is not clear, and No. VII. has त्रयस्त्वं कचिद्वेदेत्. The Calcutta edition and No. II. have been followed: all the rest are more or less faulty.

V. 79, h. 1. No. II. differs from the Calcutta edition in reading भृत्वं for भृत्वं (भृत् + त्वं), and is supported by the Bombay copy. Mr. Wilkins' ms. has कृत्ति. Nos. V. and VI. read भृत्य, but No. VII. agrees, apparently by a subsequent alteration, with the Calcutta edition, which I have followed.

V. 82, h. 2. Mr. Wilkins' copy and the Bombay ms. agree in reading गोरक्ष, but the Calcutta edition and other authorities have गोरक्ष.

V. 90, h. 1. The Calcutta edition has कृथा, which is confirmed by Nos. II. and V. Mr. Wilkins' ms. and No. VI. read कृथात्, but the Bombay copy and No. VII. have



have कथा, which I have adopted, because it is the third case of कृषिः, and seems to suit better with the sense. CULLU'CA BHATTA likewise explains it by कृषणेन in the same case. CHAP. X.

V. 92, h. 2. Though all the authorities are against the Calcutta edition and No. II., I have followed those two in reading शूद्रो instead of शूद्रो. In Mr. Wilkins' Grammar, Rule 1033, it will be seen that certain declinable words when put in construction with the roots कृ, भू and अस्, take the termination ई, and are made indeclinable to attribute a new nature or quality to a thing.

V. 99, h. 2. Nos. VI. and VII. have पूत्रदारात्ययेप्राप्ते in the locative case, but the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy read पूत्रदारात्ययम्प्राप्ते. No. V. is deficient in this couplet. I have not deviated from the Calcutta edition.

V. 114, h. 2. I have not ventured to make any alteration in the text of the Calcutta edition, which reads अदोषवत्, and is supported by Nos. II. VI. and VII. and by the Bombay copy. Mr. Wilkins' ms. and No. V. have अदोषकृत्.

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## CHAP. XI.

Verse 1, hemistich 1. I have adopted सार्ववेदसं, which is found in No. II., and was formerly in the Bombay copy. CHAP. XI.

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CHAP. XI. It is likewise the reading of Nos. V. VI. and VII. The Calcutta edition has सर्ववेदसं, and Mr. Wilkins' ms. reads सार्ववेदिनं.

V. 4, h. 2. The Calcutta edition, Nos. II. and VII. read दक्षिणाम्, as has been printed in the present work; but Mr. Wilkins' ms. and the Bombay copy have दक्षिणाः. Nos. V. and VI. read without the *visarga*, दक्षिणा.

V. 6, h. 2. It is not a little singular that a text of so much importance to the sacerdotal order should only be found in the Calcutta edition, No. II. and Sir William Jones' translation. It is not found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. or VII. Are we to consider it a pious fraud, designed at once to benefit the cause of learning and of the priesthood?

V. 9, h. 2. Mr. Wilkins' ms. and No. V. read धर्मः, all the others धर्म, without the *visarga*.

V. 21, h. 2. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. have बालिश्यात्, which has been adopted in the text; but the Calcutta edition reads बालिस्स्यात्. The Bombay copy gives the form बालिस्स्यात्, which is not recognized by Mr. Wilson's Dictionary.

V. 35, h. 2. No. II. has been altered, and agrees with the Calcutta edition in reading शुक्ला, and is confirmed by Mr. Wilkins' ms. Nos. V. and VII.; but the Bombay copy and No. VI. read शुक्ल.

V. 41, h. 1. Mr. Wilkins' ms. differs from every authority, and reads the first *pāda* अग्निहोत्रप इध्याग्नीन्.

V. 50, h. 1. I have followed the Calcutta edition, No. II. and Mr. Wilkins' ms. in reading पौतिनासिक्यं, for which

which Nos. VI. and VII. substitute **पूतिनासिक्यं**; and the CHAP. XI. Bombay copy and No. V. read **प्रतिनासिक्यं**.

V. 50, h. 2. The Calcutta edition and Nos. II. V. VI. and VII. read **आतिरेक्यं**, Mr. Wilkins' ms. **आतिरेक्यं** and the Bombay copy **आतिरेक्य**.

N.B.—The verse which is numbered 52 in Sir W. Jones' translation is not printed in the order of the verses in the Calcutta edition; but, in imitation of No. II. it is printed on the margin of the page. It would seem as if the editors were in doubt whether it was authorised by CULLU'CA BHATTA; for he merely states in general terms, though at considerable length, the necessity of expiating sins and crimes in the present birth, to prevent the punishment awarded to them in v. 49, 50, 51, and in this dubious verse. The Bombay ms. is deficient in this couplet, but it is found with various differences in the other authorities. These will be quoted in full. I have not printed it among the other verses of the text, as it appeared to me, from the manner in which it is inserted in the Calcutta edition and No. II., and the total silence of the Bombay copy, that there was great reason to doubt its genuineness. It will be necessary, therefore, to observe, that from verse 51 to the end of this chapter Sir W. Jones' version will be always one couplet in advance of the Sanscrit text: thus v. 53 in his translation corresponds with v. 52 of the Sanscrit, and so on till the chapter is finished. This might have been obviated, either by inserting the verse in the original text, or by taking away the couplet from Sir W.

CHAP. XI. Jones' version, but I have thought it preferable to keep each part of the work perfect in its kind.

The Calcutta edition and No. II. read,

१ दीपहृतीभवेदन्धःकाणोनिवीपकस्तथा १

१ हिंसारुचिःसदारोगीवातांगःपारदारिकः ॥

which agrees with Sir W. Jones' version.

But Mr. Wilkins' ms. has

१ दीपहृतीभवेदन्धोकाणोनिवीपकोभवेत् १

१ हिंसायां व्याधिभूयिष्ठोजहिंसायां तु नीरुजः ॥

No. V. varies a little, and reads

१ दीपहृतीभवेदन्धोकाणोनिवीपकोभवेत् १

१ हिंसायाव्याधिभूयस्त्वं अरोगित्वमहिंसया ॥

Nos. VI. and VII. exactly agree with this reading, except that they have भवेदन्धः and not भवेदन्धो.

V. 56, h. 2. Nos. V. VI. and VII. support the Bombay copy in reading गर्हितान्नाद्ययोजग्धिः instead of गर्हितानाद्ययोजग्धिः, which is the reading of the Calcutta edition and No. II. Mr Wilkins' ms. supports these, with the exception that it omits the *arka* over the ज.

V. 58, h. 1. The Bombay copy, and Nos. II. and VI. support the Calcutta edition in reading स्वयोनीषु; but Mr. Wilkins' ms. and Nos. V. and VII. have स्वयोन्यासु. No. II. did not always read as it does at present, but has been altered.

V. 59, h. 1. I have ventured to differ from the Calcutta

cutta edition, and Nos. II. and V., which read the first CHAP. XI. hemistich

१ गोबधोऽयसंयाज्यपारदायीत्वविक्रयाः ।

thus making but one compound of the whole hemistich, with the exception of the two first words. Mr. Wilkins' ms. has संयाज्यं, and विक्रयो, which is as good as the one adopted in our text. The Bombay copy has संयाज्यं and विक्रयः. But I have preferred the reading found in Nos. VI. and VII. viz. संयाज्यं and विक्रयम्. Of these authorities it will be seen that four of them make संयाज्यं to end in the first *pāda* with an *anuswāra*; and I have in consequence selected that reading for the second *pāda*, which followed the same order.

V. 60, h. 1. The Calcutta edition and No. II. are one syllable too long in the first *pāda*, owing to their ending it with the word उहे, viz. १ परिवित्तितानुजेनोहे १; but Mr. Wilkins' ms. the Bombay copy and Nos. V. and VI. omit the word उहे, and agree in all the remainder of the hemistich with the Calcutta edition and No. II. In No. VII. the hemistich is found thus;

१ परिवेत्तानुजेनूढेनपरिवेदनमेव ।

In this it will be readily seen there are many errors.

V. 79, h. 2. I have deviated from the Calcutta edition and Mr. Wilkins' ms. in this passage, which read गोब्री क्षणस्यच, contrary to themselves in v. 95, Chap. v. No II. the Bombay copy and Nos. V. VI. and VII. support the present text in this passage, and in v. 95, Chap. v.

V. 80, h. 1. The Bombay copy has प्रतिरोद्धो, with which

CHAP. XI. which Mr. Wilkins' ms. agrees by an alteration: all the others agree with the text.

V. 80, h. 2. Mr. Wilkins' ms. has तुनिमित्ते, the Bombay copy reads तन्निमित्तो, and No. V. वन्निमित्ते.

V. 82, h. 1. Though No. II. now agrees with the Calcutta edition and Nos. V. VI. and VII., it did not do so originally, but has been altered to conform to it. The word शिष्टा is recognised by CULLU'CA in his comment, and is there explained by निवेद्य. Mr. Wilkins' ms. has शिष्टानां and the Bombay copy शिष्टावा.

V. 85, h. 2. The Calcutta edition, Nos. II. VI. and VII. read पवित्रं, and Mr. Wilkins' ms. did so formerly, but now reads पवित्रा, which is the reading of the Bombay copy, and seems to be indispensable to agree with the word वाक्. Mr. Wilkins' ms. differs from all the other authorities in reading एषां for तेषां, which is the first word of the couplet.

V. 92, h. 2. The words अपनुत्यर्थ have been introduced into the text in the place of अपनुत्यर्थ, which are found in the Calcutta edition, Nos. VI. and VII. Mr. Wilkins' ms. and Nos. II. and V. read अपनुत्यर्थ. The first word is clearly formed with अप + णुद् + ति by Rule 880 of Mr. Wilkins' Grammar, and will be found occurring in the fourth case at the end of verse 106.

V. 95, h. 1. Mr. Wilkins' ms. reads पिशाचानां in place of पिशाचानां, which is found in the Calcutta edition, Nos. II. V. VI. and VII. The Bombay copy drops a syllable, and reads पिशानां.

V.

V. 102, h. 2. It must be by a poetical licence for the CHAP. XI. sake of the metre, that अपानुदेत् is found in every copy, with a long आ after the letter प. See verses 75, 92 and 106, where it is short. This couplet is not found in No. V.

V. 103, h. 1 and 2. No. II. now agrees with the Calcutta edition and the text, but did read अभिभाषेन, which is likewise the reading of Mr. Wilkins' ms. in this word. Mr. Wilkins' copy likewise differs, and has the word तल्पो and सुप्यात् for स्वप्यात्, and श्लिथन् for श्लिथेत्. The Bombay copy likewise has तल्पो and सुप्यात्; but in the rest of the couplet agrees with the Calcutta edition. No. V. has तल्पो, but is wanting in the word स्वप्यात्, and substitutes आलिंग्य for श्लिथेत्. Nos. VI. and VII. read तल्पसुप्यात् and आश्लिष्य, but agree with the Calcutta edition in the remainder of the distich.

V. 104, h. 2. The Calcutta edition and Nos. VI. and VII. agree in reading नेर्ऋतीं; but No. II. has नेर्ऋतीं, and Mr. Wilkins' ms. नेर्ऋत्यां. The Bombay copy seems to have been intended to agree with the Calcutta edition, as it has नर्ऋतीं, having the arka omitted, perhaps by an error of the copyist. No. V. reads नेर्ऋति. The Calcutta edition has been followed, being in part supported by Mr. Wilson's Dictionary.

V. 106, h. 1. अभ्यस्येत् is found in the Calcutta edition and No. II. and is quite correct if the verb be of the fourth conjugation in this peculiar sense; but Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. read the word

CHAP. XI. अभ्यसेत्, as if it belonged to the first conjugation. No. V. has अभ्यासन्. I have adhered to the Calcutta edition.

V. 107, h. 2. Mr. Wilkins' ms. is supported by the Bombay copy in substituting विविधेर्नियमेरिमेः for हभिनी नाविधेर्वतेः, but Nos. II. V. VI. and VII. support the Calcutta edition and the present text.

V. 111, h. 2. Mr. Wilkins' ms. the Bombay copy and No. VII. read तथासीन instead of तथासीनो which is the reading of the Calcutta edition, Nos. II. V. and VI.

V. 112, h. 1. The Calcutta edition and No. II. read अभिशस्तां, which has been followed in the text; but Mr. Wilkins' ms. has अतिशस्तां, and the Bombay copy reads अभिषक्तां. No. V. substitutes अभिषक्तानां च, and Nos. VI. and VII. read अभिषक्तां च.

V. 112, h. 2. Mr. Wilkins' ms. and the Bombay copy read मग्नां वासर्वप्राणेर्विमोचयेत्. No. V. has लग्ने, and substitutes प्राणे for प्राणेः. Nos. VI. and VII. agree with Mr. Wilkins' ms. except that they read लग्नां for मग्नां. I have not made any alteration from the Calcutta edition and No. II. except dropping the redundant रू in विमोचयेत्.

V. 117, h. 2. This hemistich is a syllable too long in the first páda in the Calcutta edition, Nos. II. V. VI. VII. and VIII. The Bombay copy reads १ अवकीर्णैर्व्रतेषुध्येत् १ and Mr. Wilkins' ms. has १ अवकीर्णैर्व्रतेशुध्येत् १. These two contain the right number of syllables, but are deficient in the exception required, and which is expressed by the word वज्जी in the other authorities. I have thought it better to make no alteration.

V.



V. 118, h. 1. No. II. and Mr. Wilkins' ms. read CHAP. XI. कालेन instead of काणेन, which is found in all the other authorities. Sir W. Jones recognises both forms in his translation, by the words " must sacrifice a black or a one-eyed ass."

V. 118, h. 2. The Calcutta edition must be correct in reading निर्रिति, which is supported by Nos. V. and VI. and very nearly by Mr. Wilkins' ms. which has निर्रिति, without the *arka*, most likely by an omission of the copyist. Sir W. Jones has NIRBITI. No. II. is clearly in error in reading नेर्रिति, and the Bombay ms. is still more faulty in the word नेर्रिनी, in which there is an न for an त, and a long ई. In the note on v. 104, it will be observable that the word निर्रिति: is there in its derivative form, and is in all likelihood perfectly correct as नेर्रिती. No. VII. differs from all and reads नेर्रितं.

V. 119, h. 1. Mr. Wilkins' ms. has अनन्तसमित्युच्चा instead of अन्तससमेत्युच्चा, which is found in the Calcutta edition, and No. II. The Bombay copy has अन्तस्वसनष्टफवा, which is quite faulty. No. V. reads the first word like the Calcutta edition, but finishes with समृतस्युच्चावा. Nos. VI. and VII. vary a little from the Calcutta edition and read समित्युच्चा. The difficulty lies in the choice between सम and सम्. The comment supports the text in the following words १ तदन्तेसमासिचन्तुमारुतइत्ये तयाञ्च १, some of which are not intelligible.

V.

CHAP. XI. V. 122, h. 2. Mr. Wilkins' ms. the Bombay copy and No. V. read सप्तागारं च, but all the others have सप्तागारां च.

V. 123, h. 2. An error seems to have crept into the present work in inadvertently following the Calcutta edition in the expression त्रिषवणत्वं (तु), which, according to Mr. Wilkins' ms. and the Bombay copy, should be त्रिषवणम्. Nos. II. VI. and VII. read the same, except that they substitute न for ण, but the latter letter is found in the same expression in Mr. Wilsons' Dictionary. No. V. is altogether different.

V. 125, h. 2. All the authorities differ from the Calcutta edition and read यावक्ः, and not यावकैः as is found in the Calcutta edition.

V. 127, h. 2. It is very singular that the Calcutta edition and No. II. substitute सुचरितव्रतः for शुद्धर्थमात्मनः, which is the reading of all the other authorities, and of CULLU'CA BHATTA, who says आत्मशुद्धर्थम्. No. V. reads, evidently by an error of the copyist, बुद्ध, &c. I should have read with the greater number, perhaps, in this case, if the text had not been fully supported by Sir W. Jones' translation.

V. 130, h. 1. Mr. Wilkins' ms. has कृच्छ्रं, but all the others have कृत्स्नं, which is supported by Sir W. Jones.

V. 157, h. 1. Mr. Wilkins' ms. and No. V. have समावृत्तिको, which is nearly confirmed by the Bombay copy, which gives समावृत्तिको; but the Calcutta edition is supported by Nos. II. and VI. The reading of the Calcutta edition is likewise found in No. VII. but it is by a subsequent alteration.

V.

I have not thought it advisable to deviate from the CHAP. XI. Calcutta edition.

V. 160, h. 2. Mr. Wilkins' ms. reads शुद्धत्वं instead of उन्नय्य. The Bombay copy has उन्नय्य, and No. V. शुद्धर्थ. The rest barely differ from the Calcutta edition.

V. 162, h. 2. No. V. agrees with the Calcutta edition and No. II. in reading स्वजातीय; all the others have स only for the first syllable. See note on v. 41, Chap. x.

V. 171, h. 1. The form पितृष्वसेर्यो is found in the Calcutta edition, and is recognised by Mr. Wilson's Dictionary, and by Mr. Wilkins' Grammar, Rule 891; but that of Dr. Carey, p. 632, only specifies पितृष्वस्त्रीय. Nos. II. VI. and VII. have पितृष्वसेर्यो. The Bombay copy varies a little and reads पितृष्वसेर्यो, and No. V. has पितृष्वस्त्रीयां. Both the latter forms are unaffected by वृद्धिः. I have followed the Calcutta edition, as the form of the word found in it is quite correct.

V. 172, h. 1. Mr. Wilkins' ms. reads नोपगच्छेत; all the other authorities have नोपयच्छेत, except that the Calcutta edition and Nos. II. and VI. read the word in the common form, and add तु to complete the measure; while the others read the word in the proper form.

V. 179, h. 1. For एषा, which is the reading of the Calcutta edition and No. II. (in the latter the *anuswāra* appears to have been added subsequently), Mr. Wilkins' ms. has एषा, and the Bombay copy, Nos. VI. and VII. एताः. No. V. reads कृतः. I have followed the Calcutta edition.

CHAP. XI. V. 180, h. 1. Mr. Wilkins' ms. and the Bombay copy have समाचरन्, while all the others read सहाचरन्.

V. 188, h. 1. The Calcutta edition appears to be in error in reading एतदेवविधिं; but No. II. the Bombay copy and No. V. read the first word एतं, to agree with विधिं, which is masculine. Mr. Wilkins' ms. Nos. VI. and VII. read एवं. See verse 217 of this Chap. where the same expression occurs in the correct form.

V. 194, h. 2. Mr. Wilkins' ms. is solitary in reading परियहान् for प्रतिगहान्.

V. 195, h. 2. I have ventured to alter प्रतिपृच्छेयुः into परिपृच्छेयुः, the latter being the reading of every authority except the Calcutta edition and No. II. The preposition परि is further supported by CULLU'CA's comment.

V. 197, h. 2. Mr. Wilkins' ms. the Bombay copy and Nos. VI. and VII. read विशुद्ध्यति, but the Calcutta edition, Nos. II. and V. read with the present text यपोहति..

V. 198, h. 2. अवसेधति is found in Mr. Wilkins' ms. the other works read the preposition अप.

V. 200, h. 1. An *anuwāra* is read over अन्न in Mr. Wilkins' ms. but not in the others.

V. 202, h. 1. The Calcutta edition and No. II. read सन्निवेश्यच, Mr. Wilkins' ms. has सन्निवेश्यच, and Nos. V. VI. and VII. सन्निषेयन्तु. The Bombay copy is deficient in this verse.

V. 207, h. 1. Mr. Wilkins' ms. substitutes तलात् for तले; but the Bombay copy, Nos. V. VI. and VII. read द्विजन्मनः.

दिजन्मनः. In Chap. IV. it will be seen that v. 168 is al- CHAP. XI.  
most identical with this.

V. 217, h. 2. The Calcutta edition reads चान्द्रायण, without the *anuswāra*, but it is found in all the other authorities, and has been inserted in the present text.

V. 218, h. 1. At the end of the first hemistich Mr. Wilkins' ms. reads स्थितः, but all the other authorities agree with the text in reading स्थिते.

V. 218, h. 2. I have adhered to the Calcutta edition and No. II. in reading हविष्याशी, though Mr. Wilkins' ms. the Bombay copy, and Nos. V. VI. and VII. read हविष्यस्य.

V. 221, h. 2. Mr. Wilkins' ms. reads the first words of this hemistich सर्वेकुशल, by a subsequent alteration; but it is not clear what was the original reading. All the authorities have सर्वाकुशल. Mr. Wilkins' ms. is likewise unsupported in substituting महर्षयः for महर्षभिः.

V. 223, h. 1. I have altered the phrase त्रिरहम् of the Calcutta edition and No. II. into त्रिरद्वम्, to make it agree with Mr. Wilkins' ms. Nos. V. VI. and VII. This reading is further supported by the Calcutta edition and the other authorities in h. 1, v. 259 of this Chapter, q. v.; and for the sake of making the grammar of the text agree with itself, as is required by the copulative च, I have followed Mr. Wilkins' ms. No. II. and the Bombay copy in reading त्रिनिशायाः. The Bombay copy reads the first phrase त्रिरहम्. The Calcutta edition, Nos. V. VI. and VII. read the second phrase त्रिनिशायां.

V.

CHAP. XI. V. 231, h. 2. The Calcutta edition is supported by Nos. II. VI. and VII. in reading मनोवाङ्मूर्तिभिः, and likewise by the comment, which explains the passage by the words मनोवाङ्मायेः. The Bombay copy reads nearly the same as the Calcutta edition, viz. मनोवाक्मूर्तिभिः; but Mr. Wilkins' ms. and No. V. substitute कर्मभिः for मूर्तिभिः, intending evidently to read the same as in v. 236, Chap. II. where the expression मनोवचनकर्मभिः will be seen to occur.

V. 233, h. 1. Mr. Wilkins' ms. is unsupported by any of the other authorities in reading स्यात् तु लाघवं in the place of स्यादलाघवम्.

V. 234, h. 1. Mr. Wilkins' ms. and No. V. have देवं मानुषकं; but Nos. II. VI. and VII. and the Bombay copy agree with the Calcutta edition, in reading देवमानुषकं, to which I have adhered in the text.

V. 238, h. 2. Though I have followed the Calcutta edition and No. II. in reading सर्वन्तु, I think the form सर्वन्तत्, found in Mr. Wilkins' ms. and Nos. VI. and VII. is to be preferred. The Bombay copy has तत्सर्व, which is likewise good; but No. V. is faulty in reading सर्वतत्र.

V. 241, h. 1. It has just been observed in the note on v. 231, that the authorities differ about मनोवाङ्मूर्तिभिः; the same phrase occurs in this verse in the Calcutta edition and No. II. and is again confirmed by the comment, which gives मनोवाङ्देहेः. Mr. Wilkins' ms. and the Bombay copy

copy are consistent with themselves, and read as before; CHAP. XI. but Nos. V. VI. and VII. substitute वाक्यायकर्मभिः.

V. 244, h. 2. Mr. Wilkins' ms. reads this hemistich thus:

१ सर्वेतपःप्रशंसन्तितपःपुण्यसमुद्भवः ॥

The last word is clearly an error, as it ought to be समुद्भवं to agree with तपः, which is neuter. The Bombay copy agrees with the Calcutta edition and No. II., except that it reads उद्भवं for उत्तमं; but Nos. V. VI. and VII. read

१ सर्वस्यास्यप्रपश्यन्तस्तपसःपुण्यमुद्भवं ॥

I have adhered to the Calcutta edition.

V. 245, h. 1. The Calcutta edition, No. II. and the Bombay copy read क्षमा, but Mr. Wilkins' ms. has क्षमः, and Nos. V. VI. and VII. have क्षमाः.

V. 248, h. 1. The Calcutta edition and No. II. are at variance, the former reading सव्याहृतिप्रणवकाः, and the latter having the second word सप्रणवाः, which is likewise the reading of Mr. Wilkins' ms. The comment likewise repeats the same form. The other authorities differ considerably, and have a syllable too much in this *pāda*. I have thought it better to preserve the reading of the Calcutta edition, and record the other reading here.

V. 249, h. 2. The mss. vary with regard to the reading of some of the words of this couplet, but the present reading seems incontestible, as it is supported by the texts alluded to being quoted in the comments. The principal difference consists in Mr. Wilkins' ms. substituting माहेन्द्र for माहित्रं, but the latter word is fully supported by the comment.

CHAP. XI. V. 250, h. 1. For अस्यवामीयं of the Calcutta edition, Mr. Wilkins' ms. substitutes अस्यमाहीपं; but the Bombay copy, by an error of the pen, reads a च for a व, or would otherwise agree with the Calcutta edition, Nos. II. V. VI. and VII.

V. 250, h. 2. Mr. Wilkins' ms. substitutes जप्त्वातु, and the Bombay copy जप्त्वाच for जपित्वा, which is found in all the other authorities.

V. 259, h. 2. The Calcutta edition is supported by Nos. II. V. VI. and VII. in reading त्रिर्जपित्वा, &c., while Mr. Wilkins' ms. and the Bombay copy have जप्त्वा त्रिर, &c.

V. 263, h. 1. The authorities are divided between the word क्षिप्तं and क्षिप्रं; for the former reading we have the Calcutta edition, Nos. II. V. VI. and VII., and for the latter we have Mr. Wilkins' ms. and the Bombay copy. The comment throws no light on the subject, and I have followed the Calcutta edition, &c.

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## CHAP. XII.

CHAP. XII. Verse 16, hemistich 2. Mr. Wilkins' ms. varies from the Calcutta edition and No. II. in reading यातनात्मीयम् instead of यातनार्थयिम्. Nos. V. and VI. are deficient in this



this verse. Sir W. Jones' version supports the Calcutta CHAP. XII.  
edition and No. II.

N. B.—This chapter is not found in No. VII. which will  
account for its not being quoted.

V. 21, h. 2. No. VI. and Mr. Wilkins' ms. read  
संपरित्यक्त, but the Calcutta edition, Nos. II. V. and the  
Bombay copy agree with our text in reading the first  
syllable स (सः), instead of सं.

V. 23, h. 2. दद्यान् is substituted for दध्यान्, in Mr.  
Wilkins' ms. the Bombay copy, and No. V.; but the  
latter reading is found in the Calcutta edition and No. II.  
and seems supported by Sir W. Jones' translation, as well  
as by CULLU'CA's comment, which has संगतंकुर्यान्.  
The verse is not found in No. VI.

V. 26, h. 2. Mr. Wilkins' ms. has आत्रयं instead of  
अत्रितं, which is found in every other authority, except  
No. VI., which is deficient in this verse.

V. 30, h. 2. Mr. Wilkins' ms. reads अयो, but every  
other authority has अय्यो.

V. 32, h. 1. Though I have followed the Calcutta  
edition and No. II. in reading रुचिता, all the other au-  
thorities substitute रतिता, which I think quite as good  
as the other. The comment explains the phrase by  
१ फलार्थकम्मानुष्ठानशीलता १.

V. 38, h. 2. The Calcutta edition and No. II. read  
यथोत्तरम्, which appears to be the reading intended by  
the comment; but all the other authorities have यथाक्रमं.

CHAP. XII. V. 41, h. 1. I have altered एषा into एषां, which is the reading of Mr. Wilkins' ms. the Bombay copy and No. V. The Calcutta edition and No. VI. read the word without the *anuswāra*; but either form will make good sense and grammar.

V. 42, h. 2. The Bombay copy and CULLU'CA's comment exactly correspond with the Calcutta edition and No. II. in the reading of this verse. Nos. V. and VI. agree with one another, but differ from the Calcutta edition in substituting मृगालाक्ष for मृगाक्ष, and सरीसृपाः instead of सक्च्छपाः. Mr. Wilkins' ms. reads the verse as follows:—

१ स्थावराक्रमयःकीटामत्स्यानक्रासरीसृपाः१

१ पशवश्चमृगालाक्षजघन्यातामसीगतिः॥

Sir William Jones gives the *shakal* (मृगालाक्ष) instead of the मृगाक्ष of the Calcutta edition, &c. Supported as this verse is I have not made any alteration.

V. 44, h. 2. The word तामसेषु is found in Mr. Wilkins' ms. and the Bombay copy; but the Calcutta edition, Nos. II. V. and VI. give तामसीषु, which I have followed. If the masculine form is considered as the better reading, we must suppose that the word गुणः is understood, and if the feminine is preferred we must suppose it to be गतिः. Mr. Wilkins' ms. and the Bombay copy confirm themselves in reading राजसेषु in the masculine form in v. 47, h. 2.

V. 47, h. 1. Nos. V. and VI. substitute विविधो in the place of विबुधाः. The first of these words appears to be

an

an error of the copyist, and the latter is confirmed by CHAP. XII. Mr. Wilson's Dictionary.

V. 49, h. 2. The Calcutta edition, Nos. II. V. and VI., read द्वितीया, but Mr. Wilkins' ms. has मध्यमा, which is supported by Sir W. Jones' version. The comment likewise employs the latter word. I have not, however, varied from the Calcutta edition, &c. as the word द्वितीया is so fully supported, and may have been employed for the sake of variety.

V. 50, h. 1. I am inclined to think that the reading of the Calcutta edition and No. II. which I have followed, is not so good as that of Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. The Calcutta edition and No. II. read महानयत्तमेवच, while all the others have महानयत्तएवच. The error arose from not attending to the fact, that it is to the Regents of the *Mahat* and the *Avyacta*, and not to the principles, that souls endued with the property of goodness are conveyed.

V. 51, h. 1. The Calcutta edition reads त्रिप्रकारस्य, but all the other authorities have त्रिप्रकारस्य, which I have adopted.

V. 63, h. 1. The authorities vary considerably about the word तैलपयः. The Calcutta edition and No. II. have तैलपकः, Mr. Wilkins' ms. gives वे तैलपः, the Bombay copy reads तौलपपः in which it is clear that the ओ is written for the letter ऐ, and the second प for a य. No. V. has तैलपायकः, and No. VI. has the same form, but preceded by a वे. I have followed the reading which

CHAP. XII. was intended by the Bombay copy. The text and comment, singularly enough, differ from Sir W. Jones' translation, and understand a bird, and not an insect (the cockroach), by this word.

V. 63, h. 2. Mr. Wilkins' ms. is quite unsupported in substituting चक्रवाकः for चीरीवाकः.

V. 72, h. 1. The word मैत्रासज्योतिकः is so fully explained in the comment, that there can be no doubt as to the correctness of its form, which is confirmed by the text of the Calcutta edition and No. II. Mr. Wilkins' ms. has मैत्राख्यो ज्योतिषः. The Bombay copy reads the same as the Calcutta edition, except that it substitutes ख्य for स, and Nos. V. and VI. have सि for स.

V. 76, h. 2. दुःसहान् is substituted in Mr. Wilkins' ms. the Bombay copy, and Nos. V. and VI. for दारुणान्; but the latter reading is supported by the comment and by Sir W. Jones' translation.

V. 78, h. 1. The form जन्मच is found in the Calcutta edition No. II. and the Bombay copy. Mr. Wilkins' ms. has जन्मसु, and Nos. V. and VI. जनन. I have not differed from the Calcutta edition.

V. 82, h. 1. The Calcutta edition, No. II, the Bombay copy, and the comment read सर्वः, but Mr. Wilkins' ms. has धर्मः, and Nos. V. and VI. read सर्गः.

V. 82, h. 2. The Calcutta edition and No. II. read this hemistich thus :

१ नैत्रेयसकरं कर्म विप्रस्येदन्निबोधत ॥

The Bombay copy substitutes the reading adopted in the text,

text, which is supported by all the other authorities, with CHAP. XII.  
two trifling variations, viz. No. V. has निःश्रेयसं, Mr.

Wilkins' ms. and Nos. V. and VI. have हनं instead of इमं.

V. 86, h. 1. Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. substitute पूर्वेषां for सर्वेषां, which is found in the Calcutta edition and No. II. The comment seems rather to lean to the reading in Mr. Wilkins' ms. I have however made no alteration in the text, which is on the whole supported by Sir W. Jones' version.

V. 88, h. 2. The Bombay copy supports the Calcutta edition and No. II. in reading प्रवृत्तं; but Mr. Wilkins' ms. has प्रवृत्तिं.

V. 90, h. 1. Sir W. Jones' translation confirms the reading of the Calcutta edition, and the present text, in the word साम्यताम्. No. II. reads सास्यताम् evidently by an error of the copyist. Mr. Wilkins' ms. has पाणितां, the Bombay copy साह्यतां. No. VI. gives सात्म्यतां, with which No. V. seems to agree, but the writing is not clear.

V. 90, h. 2. The root सेव् "serve," is of the first conjugation, yet Mr. Wilkins' ms. reads सेवमानः, as if of the fourth conjugation; for the passive sense is inadmissible. All the other authorities support the list of roots and the implied sense, which require सेवमानः.

V. 90, h. 2. The Bombay ms. and Nos. V. and VI. support Mr. Wilkins' ms. in reading अभ्येति. This reading is undoubtedly faulty, because it is at variance with the plain context of the verse, and the hopes held out in their religion. Disinterested acts of religion are the sole means

by

CHAP. XII. by which they believe eternal liberation of soul from the accidents of matter can be obtained. Hence the word अत्येति, as found in the Calcutta edition and No. II. is the right reading. This word is explained by अतिक्रामति "he surpasses," in CULLU'CA's comment, which perfectly supports Sir W. Jones' version of the passage. अभ्येति implies "he attains," which would reverse the true sense.

V. 97, h. 2. I have ventured to differ from the Calcutta edition, Mr. Wilkins' ms. Nos. II. V. and VI., which read १ भूतभयम्भविष्यं च १. The idea intended is, as rendered by Sir W. Jones, "all that has been, all that is, and all that will be." The first word is therefore right, the second, if correct, is out of its place and should be last, and the third word is ungrammatical in all the authorities just quoted, and should be भविष्यच्च (भविष्यत् + च). The reading of the Bombay copy is perfect in my opinion, and I have therefore adopted it, viz. १ भूतभवद्भविष्यच्च १ containing the participles past, present, and future, of भू "be."

V. 98, h. 1. I fear the text is incorrect in reading रूपश्च in the masculine, agreeably to the Calcutta edition and No. II. Mr. Wilson's Dictionary only gives it as a noun in the neuter, Mr. Wilkins' ms. the Bombay copy, and Nos. V. and VI. read रूपं च.

V. 100, h. 1. Mr. Wilkins' ms. the Bombay copy and No. V. read सेनापत्यं; but the Calcutta edition and No. II. read the word (with *vriddhi*) सेनापत्यं. No. VI. is deficient in this couplet.

V. 104,

V. 104, h. 2. Mr. Wilkins' ms. the Bombay copy, and CHAP. XII.  
No. V. read कल्मष; but I have followed the Calcutta edi-  
tion and No. II. in reading कित्विष. The verse is not  
found in No. VI.

V. 105, h. 2. For शुद्धि, which is found in the Calcutta  
edition and No. II., Mr. Wilkins' ms. substitutes सिद्धि,  
and the Bombay copy शुधि. Nos. V. and VI. read  
कर्म्मबुद्धि, and not धर्म्मशुद्धि.

V. 109, h. 1. Mr. Wilkins' ms. is unsupported in read-  
ing अभिगतः; all the other authorities have अधिगतः.

The word परिवृंहणः is not found in Mr. Wilson's Dic-  
tionary; but the participle is there given. Nos. V. and  
VI. read the epithet सपरिवृंहिणः, all the other autho-  
rities agree with the text.

V. 111, h. 1. Mr. Wilkins' ms. has हेतुक; but all the  
other authorities read हेतुक. Both forms are found in  
Mr. Wilson's Dictionary.

V. 115, h. 2. Mr. Wilkins' ms. is quite solitary in read-  
ing बन्धून् for वक्तृन्.

V. 117, h. 2. The form मयेदम् is found in Mr. Wilkins'  
ms.; but all the others read ममेदम्.

V. 118, h. 2. I have followed the Calcutta edition,  
which is supported by No. V. in reading in the second  
hemistich सम्पश्यन्, while even No. II. as well as the  
other authorities, read सम्पश्येत्. The suspense of the af-  
firmation upon this word seems to require the reading as  
found in the Calcutta edition, which I have accordingly  
followed.

CHAP. XII. V. 120, h. 1. Mr. Wilkins' ms. and Nos. V. and VI. read स्वेषु for खेषु, which is supported by Sir W. Jones' version; and is undoubtedly the reading intended, from the double meaning of the word खं.

V. 121, h. 1. The word कोष्ठे, given in Mr. Wilkins' ms. is substituted for क्रान्ते, which is found in all the other authorities. The meaning of the first word in this passage must be "*stomach*;" that of the latter is stated to be "*foot*" in the comment, which is supported by Sir W. Jones' version.

The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read हरिम्; but as विष्णुः had been just alluded to, we must be convinced that this is an error. Sir W. Jones' version, the comment, the Calcutta edition, and No. II. all support the evident context, and read हरम्.

V. 123, h. 1. The Bombay copy has एनमेके, &c. instead of एतमेके, which is the reading of the Calcutta edition and No. II.; but Mr. Wilkins' ms. reads एवमेके.

V. 125, h. 2. The word सनातनम् is substituted for परम्पदम् in Mr. Wilkins' ms.; but the latter word is confirmed by the Bombay copy, the Calcutta edition, and No. II.

Nos. V. and VI. have not the verses 123 and 125.





## SUPPLEMENTARY NOTES.

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IN the course of printing the foregoing Notes, some few subjects presented themselves that seemed deserving of notes; these, together with a few remarks on the use of the apostrophe ('), are here subjoined.

### CHAP. I.

Verse 85, hemistich 1. There is a difficulty of choice in such expressions as **द्वापरेपरे**, whether we should understand the last word to be **पर** or **अपर**; if the latter, the apostrophe (') ought to be inserted. Both words mean the same thing, viz. "other." To determine what was the intention of the author of **MENU**, we must refer to such passages as are not equivocal. In Chap. VII. v. 157, the expression **चापराः (च+अपराः)** will be seen. The Calcutta editors seem generally to have preferred this last form; for it will be observed in this Chap. v. 61, that an apostrophe has been printed in conformity with the Calcutta edition; the same may be seen in Chap. VIII. v. 210; yet, by a singular deviation, they have omitted it in this verse. The form **पर** seems to be employed when the word is either used as a noun, or absolutely.

CHAP. I. V. 114, h. 1. The Calcutta edition reads the first *pāda* as one compound; but from the comment it is quite clear that the word योगं should be separate, as it governs धर्म. All the authorities support the comment and the present text.

#### CHAP. II.

CHAP. II. Verse 79, hemistich 2. Contrary to the rule intended to be followed, the apostrophe has been inserted between the words एव and अहिः. The same is in the Calcutta edition.

V. 101, h. 2. All that has been hazarded in the note on v. 101, h. 2, in page 334, is much corroborated by Rule 1073 of Mr. Wilkins' Grammar, q. v. Dr. Carey, in his Grammar, page 834, Rule 18, gives the same definition and example, viz. प्रत्यग्यामात् to illustrate it.

V. 234, h. 2. Following the Calcutta edition, an apostrophe has been printed between तस्य and अफलाः

#### CHAP. III.

CHAP. III. Verse 12, hemistich 2. An apostrophe has been improperly printed between क्रमशः and वराः. The comment intends the latter word; yet under one point of view the word अवराः will make this hemistich to imply nearly the same thing, viz. "*these inferior women may be taken in succession.*"

V. 38, h. 2. It will be easily observed, that the phrase  
उदजः

उढजः in this hemistich, is contrary to the sense as well as CHAP. III.  
to the example of its previous use in this couplet, which  
require उढजः. CULLU'CA BHATTA notices this irre-  
regularity in the word, and states it nearly in the very words  
he had employed to mark the irregularity of मौजी in  
Chap. II. verses 169 and 171. (See note in page 335,) viz.

१ कायोढजंइतिड्यापोःसंज्ञाछन्दसोर्बहुलमितिह्रस्वत्वम् ॥

V. 64, h. 1. Following up the spirit of the note just  
given on v. 38, h. 2, the phrase षूद्रापत्यैः should have an  
apostrophe between षूद्रा and अपत्यैः.

V. 100, h. 1. It ought to have been stated in the pre-  
vious note on this verse, that the comment supports the  
masculine form शिलः, and states it to imply "*the grains*  
*left in a reaped field.*"

V. 141, h. 1. An apostrophe should be inserted between  
सा and अभिहिता.

V. 185, h. 1. It has been remarked in the note on  
this verse, page 344, that the latter portion of the word  
त्रिणाचिकेत appears to be a volitive form of कित् "*know*;"  
but this root being of the third conjugation, which takes  
the form चिकेत्ति "*he knows*," (Wilkins' Grammar, page 212)  
it may with equal or more propriety be referred to it.

## CHAP. IV.

CHAP. IV. Verse 167, hemistich 1. This hemistich contains, in imitation of the Calcutta edition, an apostrophe in opposition to the strict rule of grammar.

## CHAP. V.

CHAP. V. Verse 12, hemistich 2. In addition to what has been said in page 440, Vol. II, I wish to refer to Mr. Wilson's highly beautiful and poetical version of the *Mégha Duta*, p. 92, note, verse 554, where it will be seen that that able scholar has noticed the circumstance of the शुकः or parrot, and the सारिका or maina (a species of jay), being generally associated together.

## CHAP. VII.

CHAP. VII. Verse 170, hemistich 2. The word उच्चित् which is found in all the authorities, will confirm the reading adopted in Chap. v. verse 40, and which has already been remarked upon in page 363.

V. 203, b. 1. The Calcutta edition and No. II. read धर्म्यान्, which I have followed; all the other authorities read धर्मीन्. The comment explains the hemistich thus :  
१ तेषांच परकीयान्धर्मादनपेतान्वाचरान्देशधर्मतयाशास्त्रेणाभ्य-  
पेतान्प्रमाणीकुर्यात् ॥

V. 209,

V. 209, h. 1. The word प्रकृतिम् is found in the Calcutta CHAP. VII. edition, No. II. Mr. Wilkins' ms. and the Bombay copy. There appears to be a difficulty in reconciling it with the noun मित्रं, which must be understood in the nominative case to agree with the passive verb.

This couplet is not in Nos. V. VI. and VII., and these mss. are very different from the others towards the end of this book. The comment explains this hemistich as follows:

१ धर्मसंकतोपकारस्यस्मर्तृसानुरागमनुरक्तस्थिरकार्यीरम्भमप्री  
तिमत्प्रकृतिकंयत्तन्मित्रमतिशयेनशस्यते ॥

## CHAP. VIII.

Verse 211, hemistich 2. An apostrophe ought to have CHAP. VIII. been inserted between कर्तव्या and अंश .

## CHAP. IX.

Verse 20, hemistich 1. The apostrophe between चरन्ति CHAP. IX. and अपन्निवृत्ता is not strictly necessary.

V. 98, h. 1. The word ददत् is printed ददन्, in imitation of the Calcutta edition. Nos. II. and V. and the Bombay copy read correctly ददत्. (See Mr. Wilkins' Grammar, Rule 675.) No. VI. is deficient. No. VII. and Mr. Wilkins' ms. were correct, but have been altered to ददन्.

V. 100,

CHAP. IX. V. 100, h. 1. The Calcutta edition, Nos. V. and VII. had the word अनुसुप्त long in the penultimate ; but No. II. and the Bombay copy agree with the grammar, and read it short. I have made no alteration.

THE END.

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# ERRATA.

## TEXT.

Page.	Chap.	Vers.	Hemistich.	Correct.	Incorrect.
१५	II.	३	1	संकल्प	संकलप
१८	II.	३१	2	मूद्रस्य	मुद्रस्य
४८	III.	४९	1	पुमान्	पुमाम्
४८	III.	४९	2	पुमान्	पुमाम्
४८	III.	५१	2	गृह्णन्कुल्कं	गृह्णन्कुल्कं
५४	III.	१०५	1	वसेत्	वसन्
६९	III.	२३४	2	तिलैश्च	तिलैश्च
७७	IV.	१३	2	स्वर्ग्य	स्वर्ग
८६	IV.	९२	2	मूलान्	मुलान्
१०८	V.	२२	1	यज्ञ	यज
१६१	VII.	२०९	1	प्रकृतिमेव	प्रकृतिमेव
२१५	IX.	३७	2	पुष्यति	पुष्पति
२२२	IX.	९८	1	ददत्	ददन्
३०४	XII.	९६	2	तानिच	तातिच

## NOTES.

Page.	Line.	Correct.	Incorrect.
329	6	विशीर्यति	विशीर्यति
339	15	चिद्	चिद्
342	7	कुमारीश्च	कुमारीश्च
348	18	tenth	fifth .
376	21	क्रियमाणानि	क्रियमाणानि
376	21	ह्रियमाणानि	ह्रियमाणानि
383	26	तदात्वे	तदवे
395	25	शिष्य	शिष्यः
391	20	यथास्थितिः	यथास्थितिः
394	२७	उपभोगो	उपभोगी

*Letters broken in some Copies.*

TEXT.

Page.	Chap.	Vers.	Hemistich.	Perfect.
७४	III.	२८२	२	ग्रेडि
८२	IV.	५५	१	नापि
१४०	VII.	२१	२	रोत्तरम्
१८२	VIII.	१६३	२	नसिध्यति
२२२	IX.	१०६	१	मानवः
२४३	IX.	२९२	२	सुरैः
२५८	X.	८१	१	अजीवं
२८७	XI.	२०८	१	क्व
२९९	XII.	४४	१	दाम्भिकाः
३०६	XII.	११०	१	परिक

NOTES.

Page.	Line.	Perfect.
३४६	६	विक्रमम्
३८८	१६	अवदीः
४०६	१९	वृत्तिं